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UNITED MISSION STUDY

A Cloud of Witnesses

By Elsie Singmaster

CHAPTERS III and IV

Reviewed with Additional Material by Mrs. E. D. McKune, Bellefontaine, Ohio

IN Chapters I and II we learned of Bible-Women, Evangelists and Teachers who are faithful in carrying out Christ's Great Commission. We read also in the Book of Books that "Jesus went about healing all manner of disease" and that He came to give the Abundant Life. Oriental women who have become Physicians, Nurses and Social and Welfare Workers are fewer in number than those who are preaching and teaching. Precious to God is the life that witnesses for Him even in the smallest way; yet precious also are "those of intellect and ability who are as light-houses set on a height".

CHAPTER III—PHYSICIANS AND NURSES

The Mission Hospital Speaks

"I stand by the side of a river
That carries its freight to the sea.
There's never a port of any sort,
But sends her sons to me.
To me, from the ships on the river
They come to be eased of their pain;
But when they at length regain their strength,
They're off to their ships again.

"I stand by the side of a current
That's deeper by far than the sea,
And storm-beaten craft of every draught
Come in to be healed by me.
But some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul
Before they go out again!"

—Hyla S. Watters, M. D.

If Mission Hospitals, in the midst of pulsing currents of human life, whether standing "by the side of a river" or far inland, *could* speak what might they tell of miracles of healing—both for body and soul—wrought within their walls? What of the suffering and maimed who come, bound by centuries of queer superstitions concerning the cause and cure of disease; of painful, foolish ways devised by witch doctors for driving out evil spirits; of the fear of the evil eye; of the lack of sanitation, of plagues and epidemics before which the people are powerless? What, too, might the Hospital tell of Doctors and Nurses who work and pray that for Christ's sake healing of body and soul

may be wrought through their faltering, human hands? When we consider that in the "Christian world there are 1,600 doctors to each million people whereas in the non-Christian world there is only *one* doctor to each one

DR. MARIA WHITE, Pasrur, India

million, would the Mission Hospital not be justified in pleading for more doctors?

"Said an Indian woman to her teachers, 'I have heard you tell about Christianity, but I never understood what you meant until I entered the hospital'. This zenana woman never could have been helped physically or spiritually had it not been for a woman physician. Vast is the field, those who are sent or will go are but a handful—how incalculably valuable are the services of women who can be trained to serve as teachers, physicians and nurses for those of their own nation and locality!" (Text)

Because we, as Christian women of the Occident, *are* interested in the training of native doctors and nurses in every land, let us think first of several women in *India.*

DR. P. PARU

On the coast of Malabar in South India lived a lawyer interested in Reforms for his native land. He made special plans for the medical education of his daughter Paru. Her medical course completed she became an assistant to the head of the Guntur Hospital. Although she and her father had read the Bible together in addition to their own religious books, he was deeply hurt when she received baptism. As is often the case with Christian doctors she soon added evangelistic work to medicine and surgery. May we not say that this gifted woman is also a product of *Mother India,* even as are the lowly and degraded whom she serves?

DR. GURUBAI KARMARKER

This daughter of a native pastor came from an educated family. While attending school in a Mission at Bombay she fell in love with Sumantrao Karmarker, the son of a pastor. Following their marriage they studied for five years in America—he at Hartford Seminary and Yale and she at the Women's Medical College in Philadelphia. Returning to India Gurubai supplemented the work of her evangelist-teacher husband with the art of healing. During the famine of 1897 they were untiring in visiting the afflicted districts. They cared for twelve homeless children as their own. Her patients number on an average eight thousand a year. Of her a missionary said, "A doctor like Gurubai Karmarker, who is a true Christian, is as invaluable to their souls as to their bodies, for she brings them to a Divine Healer and Saviour."

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ELIZABETH CAMPBELL
Compounder and Staff Nurse, White Memorial Hospital, Pasrur, India.

DR. GRACE KENNETT

More than thirty years ago an old lady—poor in the wealth of this world, but an ardent Christian—took her orphan granddaughter to a mission in Madura. In the hospital this ill-nourished child had to have an infected eye removed, but Dr. Parker, the American head of the hospital loved her and adopted her. Grace received training in the Government Medical College at Madras. Entering at the age of eighteen she braved her way among men students. Today she is back in Madura, serving as medical assistant in the Woman's Hospital, especially helpful in the maternity ward. "With a smile and a laugh like music she goes about her work, never thinking of saving herself".

DR. EVA DE PRAYER

is an Eurasian, of mixed Portuguese and Indian ancestry. In addition to her personal work as a Christian doctor she gave largely of her means to establish student loan funds. While visiting Europe and Canada, she won by her eloquence the degree of LL.D. from Acadia University. She died in 1928.

DR. MA SAW SA of BURMA

is the seventh daughter of a man named Saw. Life in a Christian home led naturally to a Christian college. Her recognition of the need of Burmese women for medical care

DR. JASSMINE LAL CHAND
White Memorial Hospital, Pasrur, India.

constituted her call to become a doctor. The Burmese Government gave her a scholarship to study in Great Britain. She returned to Burma as the first Burmese woman physician and surgeon. Later she studied in John Hopkins University and in Cleveland hospitals. Still in her early thirties Dr. Ma Saw Sa operates a well-equipped clinic in Rangoon.

DR. MARY KALOPOTHAKIS

the daughter of the first pastor of the *Greek* Evangelical Church in Athens, and for many years the only Evangelical pastor in all Greece, early learned the virtue of courage. At Athens, later in Europe and America she received an excellent medical training. During the War she assisted in Greek Red Cross work. Today she and her husband formerly a Greek Catholic priest, but now a Christian, continue to live in a modest home in a poor part of Athens, performing many acts of Christian service.

JAPAN

is perhaps the most advanced Oriental country in medical work, where "not all philanthropic work depends upon Christian missions. There are seven hundred licensed women physicians. . . . However, Christian Missions have had an important part in the training of many physicians". (Text) Two who were thus trained are:

DR. TOMO INOUYE and NURSE IYO ARAKI

These young women met with the same difficulty when they made application for Nurse's Training—rejected because they were under the required height. TOMO INOUYE, determined to become a doctor instead, borrowed money to attend Medical College in Cleveland. When that was gone she earned her way by working in a Japanese store, by selling tea and by giving Japanese entertainments. Now she is a physician of two Japanese private hospitals and looks after medical examinations in five large schools. She encourages thousands of girls to live according to the laws of hygiene especially emphasizing the wearing of proper shoes.

IYO ARAKI, determined to be a nurse in spite of her height, gained admission to a private school and after graduating, nursed privately. She came to America with a patient who required her services on the homeward journey. She remained in America several years for graduate work. Since 1902 she has been head nurse in St. Luke's Hospital in Tokyo. During the Tokyo earthquake and fire in 1923 her undaunted courage in removing patients from the burning building put almost superhuman endeavor into the hearts of fellow nurses.

CHINA

According to one authority the annual death rate in *China* is at least three times greater than in the United States. We read also that "if 50,000 doctors could be set to work this year in West China alone there would still be but one doctor for every 2,000 people". Hence the need for native doctors like

DR. HU KING ENG

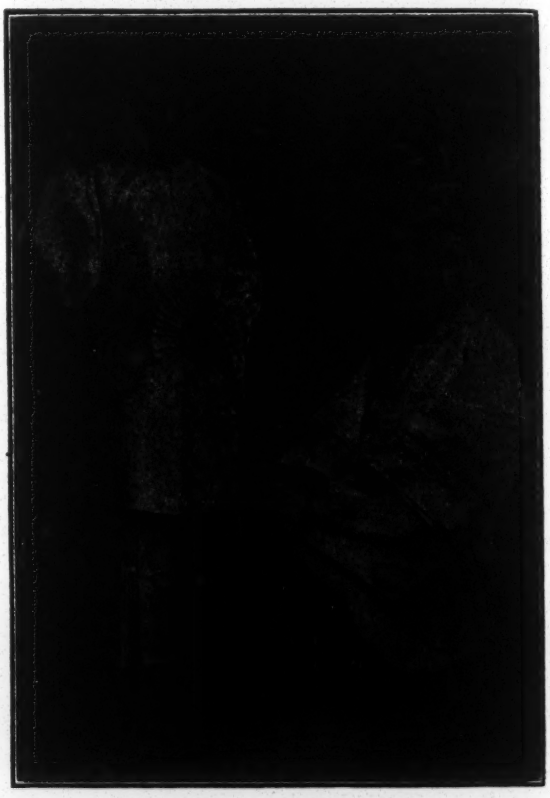
Several years ago in *Ming Kwong* we studied of this real trail breaker. Her father, a Christian minister, defied custom by keeping her from having "lily feet". Following boarding-school days at Foochow she wanted a

DR. HU KING ENG

medical training, but there was no Medical College in China. She braved the loneliness of coming to America for training thinking she was the first woman from her land to come, but found that Ida Kahn and Mary Stone had preceded her. Graduating with honors she went home to become head of the Woolston Memorial Hospital. In one year she prescribed for more than 26,000 patients.

DR. IDA KAHN

The exciting life of this woman is inseparably linked with that of Gertrude Howe, the missionary "who found her". Because the parents of this Chinese girl were disappointed that she was not a boy, a fortune teller told them to give her away. They did so but the family who accepted her found that she had been born under the dog star which would never do because their son (Ida's future husband) was born under the cat star. Gertrude Howe heard of the difficulty and adopted the child, giving her every advantage, even to a medical education. Interesting incidents in the lives of missionary and foster-daughter are told in the book, *One Who Went and One She Found.* Completing medical training at Michigan University Ida returned—not to take a fine government position awaiting her, but to work in a small dispensary. At one time the President of China, having read some of Dr. Kahn's printed articles, sent an envoy to ask Miss Howe's consent to marry her famous ward. The matter was referred to Dr. Kahn who tactfully replied that she was over forty, and continued her work with no further overtures from the President.



DR. MARY STONE (Left)
DR. IDA KAHN (Right)

She finds time to enjoy her flower gardens and to help in community reform movements but perhaps the most outstanding way by which God is using her is through her power in prayer. Her own testimony of an-

swered prayer is beautifully told in the text (p.111).

Interesting is the life of DR. LI BI CU who is especially successful in the curing of the opium habit.

NURSE MARY EO-IANG was educated entirely in her own land. In a quaint way she tells of the fame her hospital received and of the patients who flock to it because of the successful removal of a thirty-pound tumor from an old woman's stomach. (Text, p.114)

DR. ESTHER KIM PAK

was the first *Korean* woman to take a medical degree. When some missionaries settled near the home of the Kims, Mr. Kim worked for them. Presently his little daughter Chyom Tong was sent to their school. She learned rapidly and from her reading of the Bible, began to pray and to hate lying and stealing, common among her people. At her baptism at the age of fifteen she chose the name of Esther. A year later the missionaries married her to Mr. Pak, a Christian, to keep her friends from marrying her to a non-Christian. Together they came to America for study. During her last year at Medical School in Baltimore her husband died. She returned to Korea alone and for ten years worked among her people until in 1919 she died from tuberculosis, the same disease that had taken her husband.

As we close this chapter and think of the medical workers of our own denomination, whether they be missionaries or native workers let us pray for them. The only new missionaries under appointment by the Foreign Board of our Church this year are Medical Missionaries—Dr. Theodore Crabbe and his bride. As they plan to go to needy Nasser to heal the sick and to train others to care for their bodies and for their souls, let us pray that God may guide them every step of the way.

AMERICAN MISSION CHILD WELFARE CENTER, BENHA, EGYPT

CHAPTER IV—WOMEN IN SOCIAL AND WELFARE WORK

In the world of complex inter-relations in which we live Social Service is sometimes divorced from Christianity, the mother that bore it. Dr. McAfee in addressing the Foreign Boards Meeting last January said, "For my own part, I dislike any depreciating word about the social Gospel, for I am quite sure those who depreciate it do not mean what they say—any of us—what we object to is a social effort without the gospel. We are greatly interested in all kinds of social efforts, every kind of social movement, every kind of improvement of conditions of men. Our business is a christianizing that proceeds from the Gospel".

An increasing number of Oriental women are venturing beyond their own communities to advocate Temperance and pure living, to assist in Y. W. C. A. work and to promote the welfare of children. "There is hardly one of these who does not have a connection with Christian missions; either she is the child of a Christian family, she is the product of a mission school, or she is the graduate of a college established under Christian auspices". (Text)

One-third of the Witnesses chosen for this chapter are *Japanese.* Travelers are profuse in their appreciation of the beauties of the Sunrise Kingdom, but those who delve deeper into the lives of the people tell us that Japan needs Social Reform, because much that is ugly and sinful is sometimes covered by outward beauty.

Christian *Japanese* women are endeavoring to make their land beautiful without and within through the only source of true beauty—*The Life Abundant.*

KAJI YAJIMA

"The Frances E. Willard of the Flowery Kingdom", was born in 1834 at Kumamato. Kaji, one brother and six sisters were taught by their mother to read and by their father, the Confucian classics. At the late age of twenty-two she married a widower with four children. For almost twenty years she was tied to this man who proved to be an addict to the Japanese drink called *sake* and in addition was unfaithful to her. She was a devoted mother to his four children and to her own four. When he died her health was broken and we would expect, even as she did, that the remainder of her life would be spent quietly. We must remember that when she was born Japan was closed to outsiders. The Shogun, who really ruled instead of the figure-head Emperor, had ordered a massacre in which many Christians and foreigners perished. With the reopening of Japan by Ambassador Perry in 1853 the Emperor began asserting his rights and leading Japan forward. Shintoism, meaning "the way of the gods", had been from time immemorial the religion. In its earliest form it was likely pure nature worship; today with its complexity of nature worship, pantheism and hero worship, it can hardly be called idolatry though the system includes millions of gods. When Buddhism entered Japan it almost swallowed Shintoism. From such a background of history and religion Madame Yajima made a trip to Tokyo to nurse her brother. Upon his recovery he induced her to follow the example of her country in pressing toward the untried. She took a

training-course for teachers and taught four years in government primary schools. Because she attended a Presbyterian Church she lost her position. After baptism at the age of forty-five she became a teacher in the mission and later, principal of a girls' school. Her sympathies were with the new W. C. T. U. groups being organized because of the sorrow drink had caused in her own life. Besides giving her strength to almost every department of the W. C. T. U. she started a rescue home for girls in Tokyo. Twice she visited America—first in 1906 to attend a W. C. T. U. Convention in Boston; and again in more recent years to attend the Limitation of Armament Conference in Washington. In spite of the advice of friends anxious for the physical welfare of this little woman almost ninety years old she brought a petition signed by her countrywomen urging the ending of all wars. On the day she presented her long scroll of rice paper this poem appeared in the *Chicago Tribune*:

FOR PEACE

From cherry blossom land she comes,
A little woman quaint and old,
Risking all that she may bring
A gift of spirit sweet and bold;
"One hundred thousand women hearts
Petitioning for Peace!"

No gifts she asks nor favors craves,
Nor mandate brings for wars to cease.
From where "hearts mobilized" await
She comes—a human dove of peace
"One hundred thousand women hearts
Petitioning for Peace!"

In this vast land can we do less
Than "mobilize our hearts", as they
The little women of Japan?
And kneel with them and bravely pray?
An army of the spirit, thus
Petitioning for Peace!

—E. O. B.

Others from *Japan* include UTAKO HAYASHI, second only to Madame Yajima in her movement against vice. MICHI KAWAI, convinced that "the chief need of Japan is Christian leadership in all departments of life," is devoting her talents as the leading woman speaker of Japan, and as an accomplished writer to improving conditions for rural women. MRS. FUKUNAGA is popular as a speaker for all sorts of meetings. No matter what the occasion she "speaks upon but one subject, the necessity for Christian life as a foundation for all human happiness and effective social service". MRS. NOBU JO performs a unique service in decreasing suicides in Kobe. At a curve in the railroad where many despairing people committed suicide she posted, "To the would-be suicide, wait a bit; don't do it until you have come and talked it over". In one year one thousand strangers sought her address for help. She found work for them or kept them in her home until their conditions had changed. Now she has two buildings, one for classes which will give new life to those guided there by the new, electrically lighted sign which has superseded the first one at the railroad curve. TETSUKO KOMAKI is giving her life as a captain of the Salvation Army at Osaka.

CHINESE Y. W. C. A. OFFICERS

Three of the six Witnesses from China are prominent in Y. W. C. A. work (See photos, Text p.165). TING SHU CHING, better known as Miss Ting, might have continued the dull drab life of her childhood in Shantung had missionaries not gone there to establish a school, recognized her

worth and sent her to colorful Peking. First a teacher, then a Y. W. C. A. worker, now she is General Secretary of the Chinese Y. W. C. A. A member also of many Reform Committees, "no Christian woman is rendering greater service to China". MRS. MEI is Chairman of the Y. W. C. A. National Committee. Although a member of a Cantonese Christian family she grew up in Honolulu and received higher education in New York, all of which fitted her to cope with international problems. She has a family of children and is a pioneer in establishing her own household apart from the ancestral home. MRS. C. C. CHEN, Vice-chairman of the National Committee, is the wife of the Dean of Shanghai Baptist College. She has represented the Chinese Y. W. C. A. in Europe and was honored by being chosen delegate to the Jerusalem Conference in 1928. Her dream is that Christian leaders may enter politics and make her country great by making it Christian.

MISS LI (MRS. FENG)

From Pastor's Assistant in Peking, itself a new career for college women to undertake, to the wife of the Christian General Feng Yu Hsiang of world-wide fame is a part of the interesting history of this woman who holds high her Christian ideals.

DEACONESS I. L. LIEO

Miss Lieo was not taught to read and write although her father was a teacher. She quietly did housework until at the age of twenty-six a missionary left a little book. With determination she learned to read, then attended an Episcopal school. One day as she witnessed the consecration service for an American Deaconess she longed to be one too. In 1921 she was consecrated as a Deaconess. She served in hard places, visiting prisons and fighting against the four evils of concubinage, opium, foot-binding and illiteracy. She suffered famine and pestilence raging several years ago in the besieged city of Sian-Fu, dying as a result of privation and overwork. As we read her life let us picture noble Christians who are standing true in China during these terrible days of Revolution.

TANG PING-YI

is still in her twenties, but she is finding a way of devoting a part of her ancestral home in Hunan to an industrial enterprise which gives employment to women in surrounding villages.

Our author reminds us that Social Service workers are not limited to those having specific religious or official positions, but include anyone who, loving Christ, makes Him known to others, perhaps by simple conversation, by giving tracts, by interesting others in Better Baby Campaigns, by agitating reforms in the big silk factories, or by helping in day-nurseries or in night-schools for girls.

HELEN KIDUK KIM

is known to missionary groups as the little *Korean* woman who made an impassioned plea at the Jerusalem Conference for "Christian women to cease being timid in witnessing for Christ in all phases of human life". Slightly over thirty years ago, the Kim family, headed by a studious gentleman of old Korea, lived happily together. When the fifth child was born a daughter in spite of the stones and prayers the mother had heaped

at the wayside shrine, the Kims knew nothing of Christianity. When this child, Ketook, as Helen was then called, was five years old they burned their idols and were baptized. Helen attended Ewha College in Seoul. She was interested in the Y. W. C. A. and later General Secretary. She studied in America, receiving her A. B. degree at Ohio Wesleyan University, where her scholarship won for her the Phi Beta Kappa key, and her A. M. degree at Boston University. She has represented Korea at several important meetings in America, including Y. W. C. A. Conventions and a General Conference of the Methodist Church. She is Dean of Ewha College.

MISS TILAK

To understand the Christian love which shines in the face of this young Christian leader in *India* (See photo, p.161) one needs to know something of her father, Narayan Tilak, the poet, and of Laximabai, her mother. When a child Narayan doubted the gods and to test them ate cakes his mother had bade him offer to idols. When no woe befell him he began searching for a religion that would help his country. Years later the reading of the Sermon on the Mount convinced him that he had found the Teacher India needed. Of course the restraints imposed by the gods of their religion were not cast off without fear and prayer, and for four years after his baptism his wife feared to break caste, but groping, she too found the Way. In contrast, their daughter knew only a Christian home. She is now head of the Social Service Training Center in Bombay.

NELLIE YABA MINN

member of a Christian home in *South Burma,* had to give up her ambition to become a physician because of impaired eyesight. However, she lives Christ through the establishment of a Home for Nurses, through sewing classes in the Y. W. C. A. and other social work.

MIANZAREH KAPRIELLIAN

of Asiatic Turkey gave up her teaching position and home to go to the mountains where she had heard that some Armenians were living like heathens. The school she established, the industries she taught, reformed the whole village.

JOSEFA ABIERTAS

The short life of this consecrated *Filipino* W. C. T. U. leader was devoted to a fearless fight against tobacco and alcohol. Her ideals are being carried forward by other Filipino women.

VIOLET MAKANYA

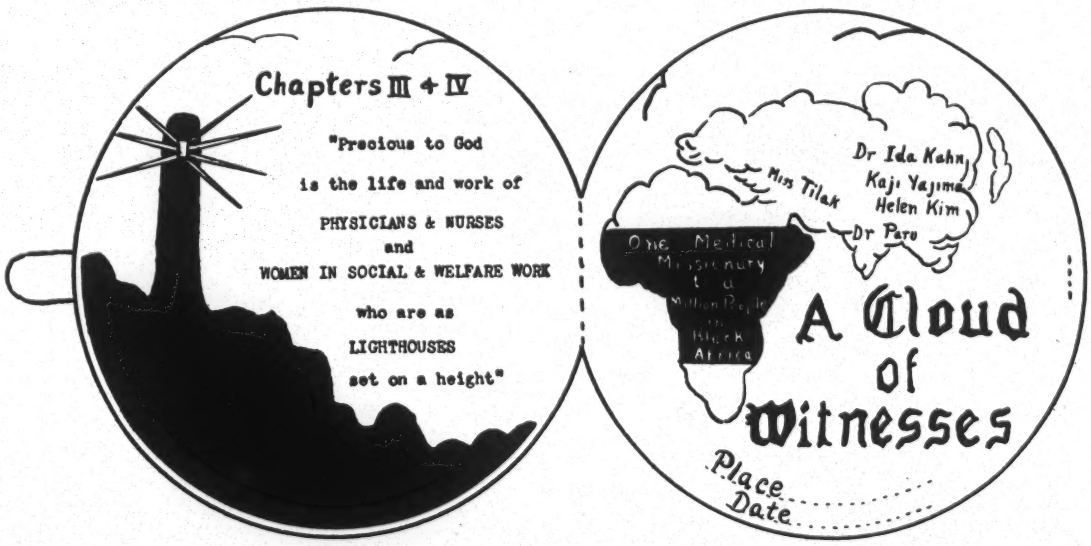
This young Zulu girl of *South Africa* is trying to inspire the natives to uplift themselves. She, too, has studied in the United States. Through the Purity League she instructs young people of villages and kraals in the ethics of Christianity, emphasizing hygiene, social ideals and clean living. "Polygamy", she said, "is slowly dying out". and added with a twinkling eye, "the men are finding that it costs too much".

In *The Women's Missionary Magazine* for March 1930 we read of women in Egypt—Mrs. Alfred Wissa in Child Welfare Work, and of others interested in Temperance and Reform Movements, of Sewing Schools, etc., organized under the banner of Christ.

In closing this chapter Miss Singmaster says, "It is only under the Christian religion that mankind has ever approached, though still falling short of perfection, the ideal society of freedom for all men, equality for women, and happiness for little children. . . . Those who decline to acknowledge the value of Christian ethics for society are themselves living under the beneficient influence of Christianity. It is Christianity which has made them free men. For mankind there is no other hope".

"Made of one blood with all on earth who dwell,
Born brothers of the near and far as well,
The children of one saved Fatherhood,
And common heirs of universal good—
Grant us, who bow, O Lord, before thy Sovereign face,
To learn with Thee to love our world-encircling race. Amen."

PROGRAM SUGGESTIONS FOR CHAPTERS III AND IV



INVITATION OR ANNOUNCEMENT POSTER

(See drawing) Enlarge circles to four inches in diameter. Cut out as suggested in September Magazine, using light-weight white or blue cardboard. Fold, putting flap through slit indicated by short dotted line. On back of right circle place address and stamp. By drawing with carbon paper the invitations are quickly made, or the lighthouse and rocks may be cut from black construction paper and pasted in place.

If no invitations are sent but a large poster is desired we suggest you adapt light-house to large poster sheet. Again it may be cut from black paper and the windows and light-rays colored yellow. (Figures for Medical Missionaries in Black Africa are taken from *Pains and Pellets.*)

(By request the suggestions for Chapters III and IV are given separately. It would be impossible to use all suggestions when the two chapters are studied in one meeting).

CHAPTER III—PHYSICIANS AND NURSES

I. *Remarks* or *Discussions* on the Place of Medical Missions in the Program of Christ and the Need for Native Doctors and Nurses.

II. *Devotions*:

Scripture—Matt. 9:12,35; Mark 1:29-45; 3:9-12.

Poem—*The Mission Hospital Speaks.*

Prayer.

III. *Roll Call*—Mention miracles of healing from the New Testament. Or use the clippings in the leaflet *Pains and Pellets* (Secure from Literature

Department for 10 cents). *Pains and Pellets* has good suggestions for Charts for any program on Medical Missions.

IV. *Discussion*—Superstitious beliefs concerning the cause and cure of diseases.

V. *Discussion*—Which physician or nurses would you like to assist? Why? (Make this general assignment previous to your meeting).

VI. *U. P. Album*—It has been found helpful to make, after the manner of the old photograph albums, a booklet in which to paste photos of United Presbyterian Bible-women, Teachers and Nurses, etc. and at each meeting tell about at least *one* of our own. Pictures may be cut from old *Magazines* and Denominational literature.

VII. *Definite Prayers* for our Medical Missionaries (See Prayer Cycle) and native medical workers.

CHAPTER IV—WOMEN IN SOCIAL AND WELFARE WORK

I. *Devotions*:
Scripture—John 10:10; Matt. 20:20-28.
Special Song—In Christ there is No East or West.
Silent directed Prayer.

II. *Discussion*—What is a "Social Gospel"? What are some forms of Social Service and Welfare Work?

III. *Telephone Conversation* — Without announcement have two women ready to carry on a make-believe telephone conversation concerning Madame Kaji Yajima. Suppose one woman calls the other, who has presumably attended the Disarmament Conference in Washington and met Madame Yajima, to ask for some facts about Madame Yajima that she may tell at a Missionary or W. C. T. U. Meeting.

IV. Brief *remarks* about the life and religions of Japan (if you wish to supplement each chapter with the special study of one land and religion).

V. *Questions on Chapter*—If the leader, previous to the meeting, wished to give to each a list of questions there are a number of interesting ways which might be used to bring out the helpful thoughts, for instance:

(a) *Old-fashioned Spelling Match*—Have two sides. Leader asks questions which are answered in turn. If guests are present who have had no chance for study, arrange previously to have six or eight on each side who have studied the Chapter and questions, instead of asking all members to do so.

(b) On separate slips place the questions and the correct answers on other slips. Give to these present, and as questions are asked let one who has correct answer read it. (From *Three and Thirty Missionary Games* which may be secured for 5 cents from Literature Department).

(c) *Blackbird Pie*—Use twenty-four questions. Instead of writing them on slips of paper, write them on blackbirds which you cut out and stand up in slits cut in brown construction paper placed on top of pan to resemble a pie. Arrange for someone to come in carrying "Blackbird Pie" and saying rhyme beginning "Sing a song of sixpence". As each draws a bird she answers the question it asks, or you may have two sides as for a Spelling Match.

VI. *Suggested Questions*:

1. Compared to the number of Bible-Women and Teachers are many women in non-Christian lands doing Social Service work?
2. Who was a Japanese pioneer in Social Service?
3. Who opened Japan to the World?
4. Why was Kaji Yajima especially interested in the W. C. T. U.?
5. What two occasions brought Kaji Yajima to America?
6. Who said, "Be so busy living that you never have time to think of dying, for when you have learned to live, you need not be bothered with learning how to die?"

7. Who is the leading woman speaker of Japan?

8. Upon what subject does Mrs. Fukunaga always speak?

9. How did Mrs. Nobu Jo prevent suicides in Kobe?

10. What Chinese woman holds many offices in Reform associations?

11. Why is Mrs. Mei spoken of as a pioneer in that she is conducting her own household?

12. Who gave up her work as Pastor's Assistant to become the wife of a famous general?

13. Who is the daughter of a famous Indian poet?

14. How did the father of Miss Tilak test the gods?

15. What Korean woman changed a vote of the General Conference of the Methodist Church? (See Text)

16. Who was the first Burmese Y. W. C. A. Secretary?

17. How did Mianzareh Kapriellan help Armenians living in the mountains?

18. Josefa Abiertas led in what reforms?

19. Violet Makanya is from what land?

20. What is Violet Makanya doing for the Zulus?

21. What did Violet Makanya say about polygamy?

22. Name four different things that Christianity can do for social conditions.

23. Cite two ways by which Christian women of the Orient are advancing the cause of Peace.

24. What do you consider able to lift mankind everywhere and make them free?

METHODS FOR PRESENTATION OF "A CLOUD OF WITNESSES"

By Elsie Singmaster.

From an Address given by Miss Anna A. Milligan, Educational Secretary of the Board of Foreign Missions, at the W. G. M. S. Convention June 16, Greensburg, Pa.

FIRST ASSIGNMENT METHOD

Divide the members of the class or society into six groups. Keep them in these groups through the whole course. Call the first group Africa, the second India, the third China, the fourth Japan, the fifth Korea, and the sixth the Near East. Assign the chapters in regular order. For the first lesson, assign the first chapter and tell each member of each group to list all the witnesses from her country in the chapter, and tell what she admires most in *one* of them.

In addition to this general assignment for each chapter, ask some one in each group, when the first chapter is assigned, to make a report on the *religion* of the country to which she has been assigned. When the second lesson is assigned ask someone in each group to report the condition of *education* in her country. For the third chapter have the *wealth* or *poverty* of each country reported. When the fourth chapter is assigned have one in each group report the *population* of each country, and the affect of the size of population upon the promotion of the missionary enterprise in that country. When the fifth chapter has been assigned have each group present *a map,* giving the principal physical features, the cities and location of mission stations of the country and their bearing upon the cause of foreign missions there. When the sixth chapter is assigned have each group report the *political situation* in her country, and its bearing upon the promotion of the missionary enterprise.

SECOND METHOD

Assign all the chapters at once, dividing the class into six groups. Have each group take a chapter. Have all report the witnesses from *China* the first day, and tell a good service one person in China rendered. Shift the groups for the next lesson making sure each group has a differ-

ent chapter, and have all report *India* in the same way China was presented. The third day make a similar shift of chapters and report on *Japan*, the fourth day *Africa*, the fifth day the *Near East*, the sixth day *all others*. Shift the groups each day so that although every chapter is assigned each day different groups of women prepare upon a different chapter and a different country each day.

THIRD METHOD

The following assignment can be made for every chapter in the book, and each woman can have a part:

1. A fact worth remembering.
2. A story worth telling.
3. A person worth knowing.
4. A suggested scripture.
5. A need for prayer.

In closing ask each member to pray definitely for these definite needs.

FOURTH METHOD

Assign the chapters in regular order. Tell each member to select one person in the chapter that she likes best and tell why she likes her best. Tell each one to say which one of these persons she would choose for a friend.

FIFTH METHOD

In order to vary the assignments for each chapter the following may be used:

Chapter I. Bible Women and Evangelists

1. Choose one witness.
2. What was the chief influence that led her to Christ?
3. What incident in her life throws light on her character?
4. What real service did she render Christ?
5. What particular thing did she do that an ordinary person might not have done?
6. What definite lesson should we learn from her life?
7. What do you consider worth remembering about her?

Chapter II. The Teacher.

1. Cite the illustrations of injustice to women in this chapter .
2. Mention examples of superstition and strange customs.
3. Who were educated in America or Europe?

Chapter III. Physicians and Nurses. (A guessing game.)

Ask each member to choose a character to report and without mentioning her name state five facts about that person, and have the others guess who she is.

Chapter IV. Women in Social and Welfare Work.

1. List the admirable traits of character and examples of each recorded in this chapter.

Or

2. List the people mentioned in this chapter who show (a) Christlike love, (b) courage, (c) devotion, (d) strength of conviction, (e) self-sacrifice, and (f) faith.

Chapter V. Pastors' Wives, Home Makers and Others.

1. Pick out all the quotations in this chapter and explain the one that interests you most.
2. Mark and repeat the most striking statements in the chapter.

Chapter VI. The Ever Widening Stream.

Ask each member to report the most interesting story in the chapter she would choose to tell to a Sabbath School class of

1. Girls.
2. Young women.
3. Boys.
4. Young men.
5. Little children.
6. Men.
7. Women.
8. Her own family.

GENERAL SUGGESTIONS

In all of this work link up the United Presbyterian women in the different fields with each of the chapters. Have someone give a report of at least one United Presbyterian woman who has done just as outstanding service for the cause of Christ as any that are mentioned in this book. Information about these characters will be found in *The Womens Missionary Magazine, The United Presbyterian, The Christian Union*

(Concluded on page 148).

"Side Lights" from Our Mission in India

DOCTORS AND NURSES

Day by day experiences in Memorial Hospital, Sialkot, as told by Nurse Raj.

JOHN is a Christian boy, the son of an Indian pastor. He is one of four brothers and sisters. The two sisters are beautiful girls, one has finished the Eighth Class and the other has just entered school. The two brothers are not normal. John is the younger one and the older one is Rahmat. They are both small in stature. John is five years old, but only one and one half feet tall. Rahmat is thirteen and scarcely three feet tall. John is very heavy set and black. When he first came to the hospital he would not speak nor laugh. He was afraid of the nurses and the nurses were afraid of him. He was so dirty that the flies sat on him all the time. We got a fly net for his bed but he tore it up. When spoken to, he would make no answer, nor did he seem to understand. He would just sit and look at one, nothing more.

After taking special medicine for fourteen days, we began to see a big difference. The doctor wanted very much to see him laugh or hear him speak, but he only sat like an idol. Finally, one day he did laugh with one of the nurses and asked me for candy. I gave it to him. Again a few days later he spoke to the doctor. One day I said, "John, make salaams" and he made a salaam to the doctor and smiled. I have never seen the doctor so happy. Ever after that, when she came near, John, of his own accord, made a salaam to her. Now he tries to put on his own clothes. One day we took him to the room where we have worship. He was very happy and after that, whenever he heard the bell ring, he was off to the room whether anyone was with him or not. He loves to sit in the chair by the doctor and share her Psalm book. He joins in the singing, but without saying any words. He has gotten in this short time so bright that one would scarcely know there had been anything the matter with him. He now runs the Hospital!! He is a favorite with all the nurses. He has made the hospital his home and seems to care nothing about his father and mother. All who see him rejoice at the progress he has made.

The older boy Rahmat has not improved so much. He weeps a great deal and John attempts to comfort him.

We have a children's ward in the Hospital in which there are only children whose mothers are dead. We have nine babies and each one is sweeter than the other. Perhaps some one can write about them sometime.

We have a nice old Hindu lady here in the Hospital, whose name is Bhagwanti. She was a strict Hindu when she came, and very religious. She refused to let the nurses give her any medicine or food, in fact, she did not allow them to touch her. She was compelled to wear a plaster cast on her trunk, and was very uncomfortable and wept a great deal. She was very dirty and yet she didn't want the nurses to wash her. This had to be done, else one could not come near her bed. The nurses were very patient with her, and insisted on keeping her clean and gave her Hospital clothes

to wear. After a little while she became willing to take medicine from the girls' hands, and now takes food and water. At first she refused to attend any service even when allowed out of bed, but now she goes to all the services even getting up when forbidden to do so. Quite often she crosses the road to attend the bi-weekly services in the Mission house. Her daughter too, is learning that it doesn't make so much difference about touching other people. The daughter needs an operation, and may come for it later. When Bhagwanti first came, she had so much fear of touching the Christians' vessels that, when inhalations were ordered for her, she insisted on taking them through her feet!! With great difficulty she was persuaded that this would do no good, so now she is willing to breathe the steam as anyone should. She says she is quite well now, but she will have to stay until she has had the cast on for six months. She walks about in the garden, and even goes to the near-by shops. We pray she may give her heart entirely to Jesus.

We have another Hindu patient here named Magavanti. She came from Kashmir, and is very beautiful. Her people who are very wealthy, brought her here as a last resort. When she came her throat was literally covered with charms, and her trust was that these would make her well. After much coaxing she was persuaded to take them off. There was one however, that she refused to remove. She said her mother, just before she died had put it on her telling her never to remove it. We insisted that this must come off also, and finally she herself took it off, and from that day she began to get better. She has had two operations while she has been here, and has received every attention, but her heart seems very hard. She is a beautiful woman, and very patient, but does not want to know about the Saviour.

SOCIAL WORKERS

By Eleanor W. Maconachie, Elliott Dispensary, Pathankot.

WHEN the Elliott Dispensary was opened in 1913 our first Bible-woman was one of the famine orphans that Miss E. D. Anderson rescued and brought to Pasrur where she received her education.

At this time that I refer to she was married and had two little children. Her husband who was a Mohammedan convert was in the employment of the Rev. J. H. Stewart in this station. He made a good witness for Jesus Christ in this town, and amongst his Mohammedan relations up to the day of his death. He was a victim of the Flu epidemic in 1919. His wife died two years later and left four little orphans to be provided for.

This Bible-woman was a great asset in the early days of our work. She was a favourite with all classes and gave her testimony to the saving power of Jesus Christ to redeem from sin, in an acceptable manner.

We held up her clean, quiet, well-behaved children as an example to the many women who did not seem to realize that a bath was a necessity in the life of a child. It is now ten years since she was called to higher service

but she is often mentioned by old patients, and the influence that she exerted over them.

Her children are being trained for service and are developing most satisfactorily. Esther, the eldest child passed the eighth standard in the Girls' Boarding School, Sialkot, five years ago. I then sent her to the Good Samaritan Hospital to be trained for a nurse. During her period of training a sister of her mother made a marriage arrangement for her while I was on furlough . Dr. Simpson wrote telling me what had taken place and asked would I give my consent. She said that the man was highly spoken of so I willingly consented.

It is now almost three years since I returned and I had not seen Esther. I had heard from her different times. At five-thirty this morning, a servant came to tell me that people were on the verandah asking to see me. I went out and to my surprise it was to find Esther with her husband and two children that had come on the night train from Lahore to pay me a visit. He is in one of the railroad work shops in Lahore and has good pay. I was greatly pleased to see that Esther was happily married and how she had developed.

We rejoice to see the growth of these children and thank God for the witness that comes from these Christian homes.

Esther was anxious to see her father's relations and she took her husband and children to visit them in their village a distance of about two miles from Pathankot. They had not seen her since she was a child and they gave her a great welcome.

When her father became a Christian these relations had not continued to persecute him when they saw he would not recant. Afterwards they took a great interest in his wife and family and gave them many gifts.

We pray that these too may be brought to the Saviour through the influence of this second generation.

The two younger sisters are in the Girls' Boarding School, Pasrur, and are making good progress in their studies. They will soon be in a position to support themselves or found Christian homes.

The boy who is the youngest of the family is a boarder in the High School, Dhariwal. It brings great joy to have a small part in the training of such a family for Christian service, and it is the only worthwhile work.

We are in great need of new recruits for our Hospitals and Dispensaries and we are praying that several doctors and nurses will speedily respond to our Saviour's command "GO YE".

"HER CHILDREN ARISE UP AND CALL HER BLESSED"

By Dr. J. P. Simpson, Good Samaritan Hospital, Jhelum

MANY years ago a little Brahman girl was married to a grown man. She was only seven or eight years old, and still loved to play with other children, and because she ran out to play with other little girls and boys once too often, her mother-in-law tied her hands behind her back, and filled them with red-hot coals, till half of her fingers were burned beyond repair. This was reported to an English Deputy Commissioner who

had the child sent to a Mission hospital, and for fear of punishment the husband and his family never claimed the child again. She was sent to a Mission Girls' School and was finally married to a young Christian man. She could not pat the wheaten cakes (that is, the bread of India) into shape, with her mutilated hands, but she was a good wife and mother. She had two sons and three daughters who arise up and call her blessed, because she had them educated and well trained.

One son is a graduate of Gordon Mission College and is employed in the Bridge Building Factory in Jhelum; one son is dead; three fine boys are now in their 'teens. The three daughters were all sent to Ludhiana Medical School and graduated as sub-Assistant Surgeons and are doing good work in three different hospitals. The youngest daughter Lois was sent to Ludhiana Medical College on a scholarship from The Good Samaritan Hospital and on graduation took charge of the Sargodha Mission Hospital. After completing the time promised for her education, she has now taken work in the Civil Hospital in Gurdaspur. The second daughter is in the Civil Hospital at Abbottabad, and the eldest is our Mrs. Fazl Ilahi who has been Assistant in the Good Samaritan Hospital in Jhelum for twenty years. She is very much beloved by all the patients and by Hindu, Mohammedan, and Christian women alike. She is looked upon as a friend as well as a physician.

She is Treasurer of the Women's Missionary Society in the Jehlum Church, and besides her medical and church work, she has brought up a family of seven children. Her husband was Head Master of the Mission High School in Jhelum for twenty years. He is a member of the Municipal Committee and is a man of pleasing personality. He is an Elder in the Jhelum Church, and he and his wife are "ready in every good word and work".

(Concluded from page 144).

Herald, the missionary illustrations that have been going through *The Bible Teacher* for the past several years, the little book, *"Tell Us a Story"*, and the several mission study books bearing upon our own denominational work.

Have much prayer at every meeting for these women, for their country, for their native churches, and for the cause of Christ which they represent.

"My Mother is the land of Hind, and all her children are diamonds and rubies to me,
My heart is absorbed in these precious jewels.
Some are buried deep in rubbish heaps, and some still lie hidden in earth's depths;
Some decorate Hind's princely crowns,
But all, all I long to love—I the servant of my motherland.

"I have a message I must tell out. Listen, all ye children of the Hind!
All, all is vain without Christ.
Only if He fill our hearts till it o'erflow,
Only then can we understand what God means us to be and do!
'Tis Jesus who makes the true patriot;
So I—His servant—am the servant of my motherland."

—Narayan Vaman Tilak (father of Miss Tilak, Chapter IV)

Pressly Memorial Institute, Assiut

VOLUNTEER WORK

By A. B. Criswell.

ONE of our greatest desires for the girls in the school is that they might be sensitive to the needs around them and be ready to offer their help in meeting these needs. An opportunity for such service is given in the Sabbath afternoon street meetings. Forty teachers and girls helped in this work during the past year, and about four hundred women and children were reached weekly. During the month of Ramadan there is considerable difficulty in holding the interest and attention of the Moslem children. A number of the children from these meetings have entered school, and they are delighted to be members of the P. M. I. family.

A new departure in service was made during the summer, when 17 teachers and girls undertook to conduct Daily Vacation Bible Schools. In all they carried on thirteen such schools in as many different towns, and 209 children were taught. The aim was to reach illiterate children. They were given lessons in reading and writing, and health, with songs and drills and hand work. The daily Bible lesson had a prominent place and some of the children learned many Bible verses. At the close of the six weeks' work a program was given and the parents were invited to see what their children had learned. In some cases the local pastor examined the children. The work was so successful in some places that it was carried on for two months, and one worker who had about 40 children kept her school open the whole vacation.

ADMINISTRATION BUILDING, PRESSLY MEMORIAL INSTITUTE

KINDERGARTEN WORK

By Dora B. Mason.

WE have three kindergartens in Assiut, two in the P. M. I. and one in the Khayatt School . Just to look in on one of them during the three weeks before Christmas gave one a thrill. How busy the children were, and how happy, each one intent upon making gifts and decorations to be put on the Christmas tree that was to be the center of attraction at the party to which they were inviting their parents.

The little hands are very small and it is hard to make the scissors cut straight and to finish the mat without getting the paste on the colored side, but the gifts they make are gifts of love, and those who receive them value them not only for how they look, but for the loving thought and effort that is put into their making.

The day before the Christmas celebration the children trim the tree. Decorations that you buy may do for an ordinary Christmas tree, but not for the Kindergarten Tree! These must be made. And how pretty they were! Lanterns, balls, chains and other things made from the linings saved from the envelopes of last year's Christmas cards.

The next day the parents came and enjoyed with the children the program of songs, games, and the Christmas Story. How proud they were when the happy children took from the tree the gifts and presented them. Each child giving to *her* father and mother the gifts *she* had made for them.

We felt that these children had entered into the real meaning of Christmas and had had an experience which made a lasting impression.

HOME LIFE

By Ruth A. Work.

DID I hear you say you don't like having visitors Saturday forenoon? We don't either. But we love sharing the joys of the day with our own family, and such of course you are.

Remembering what good times we used to have at home with our family mending and sewing parties, we decided to initiate a "mending hour" at the P. M. I. (Though please don't think we never did any mending before!)

The children, little and big, when they have finished their morning's work, go to the "folding room" on the roof, where each of the 120 gets her pile of clean clothes. In the meantime two big girls have spread a large rug in each dormitory, and the girls soon gather on this and on the sides of neighboring beds with their mending. You mothers and big sisters can visualize the scene.

We selected the teachers for this hour with special care, and our one request was that they aim to make it the happiest of the week. They have

not disappointed us, and its is just one of the homiest hours imaginable, and we think one of the most worthwhile.

If you friends will come another Saturday we will be glad to share other activities with you—the dish-washing and kitchen work, scrubbing and bed making, hours of study and play in the yard, office interviews, and visiting hour when "Sitta Jessie's room" is full of girls with their brothers and cousins to whom the portals open thus once weekly, or the girls' informal twilight meeting in the yard where much sisterly counsel is given and where "prayer is wont to be made".

American Mission College for Girls, Cairo

THE enrollment last year was large for our quarters, and that in spite of the rise in our tuitions. We felt it necessary to raise the tuitions as we need the money so badly, although the school fees already met ninety-five per cent of the current expenses of the institution. Class rooms were too small and seats and beds too few. But by dividing some of the lower classes, we found a place under a stairway for one division, in the chapel room another was put, and the other divisions must watch for a room vacated by a drill or a singing class. Not an ideal system for our highest school for girls in this land that is advancing so rapidly in educational requirements.

The total enrollment is 429, including fifteen who come for music only. The proportions of national and religious groups are about the same as other years, and as interesting: 77.7 per cent are Egyptian, the rest are Syrians, Armenian, Greek, Jews, and nine other nationalities. 13 per cent are Protestant, 50 per cent are Moslem, 56.8 per cent are non-Christian who, with the Christian students are daily hearing the Gospel. Don't you see the big evangelistic opportunity there is in this school? And this opportunity is with the class in Egypt that is controlling the country's destiny as much as it is possible for human hands to do.

Fifteen students returned with enthusiastic reports of what they had experienced in conducting daily vacation schools last summer. They had enrolled a total of 204 pupils in the various schools. There are fifteen students in the band of volunteers who teach the lesson in various Sabbath Schools and meeting places of the city.

Some of the alumnae have been showing a most active interest in the school library. They gave two performances of a variety program, and added about seven hundred dollars to the fund for endowment and equipment.

The students under the oversight of Miss Mintier, are publishing a school paper monthly. There are over three hundred subscriptions. This paper also goes to former teachers and friends to carry news of our activities.

GRADUATING CLASS, CAIRO GIRLS COLLEGE, 1929
Cut furnished from Mrs. George Moore Memorial Fund.

COLLEGE FOR GIRLS, CAIRO, FRESHMAN CLASS IN COOKING
Cut furnished from Mrs. George Moore Memorial Fund.

The annual two weeks of special meetings are always a time of heart searching and refreshing. This year we have been most fortunate in having Dr. R. P. Wilder and Dr. Roy. The attendance has been good. The girls are not required to attend these meetings, as they may go to the regular chapel service instead. Several have had conferences and some show a vital interest in the Christ who is so earnestly presented to them day after day. Pray for us.

H. J. Martin,
S. Robertson,
E. McFarland,
M. F. Dawson,
G. Estvad.

Report of Daily Vacation Bible Schools

CONDUCTED BY STUDENTS OF CAIRO GIRLS' COLLEGE

REPORT of Nagiya Gayyed, Egyptian, Copt, Student First Year Secondary School: School held in her home—July 1st to 21st, three hours daily. One Copt, seven Moslems.

Report of Lily Bashatly, Egyptian, Protestant, Student Junior Class: School held in her own home—July 12th to August 1st, two hours daily. Seven pupils, two boys, five girls. Four Copts, one Moslem, two Roman Catholics.

Report of Julia Gindy Bishi, Egyptian, Protestant, not in school now, completed three years Secondary School: School held in her own home —August 1st to September 2nd, two and one-half hours daily. Thirty-five enrolled, twenty attended regularly, minimum attendance twelve. A few boys, but most were girls. All Moslem and all illiterate. Closing program September 2nd consisted of telling Bible stories, memory texts, songs and games.

Report of Laura Dewairy, Egyptian, Protestant, Student Junior Class: School held in garden of Evangelical Church—four weeks in July, one and one-half hours daily. Twenty-five pupils, seven girls and eighteen boys. One Copt, twenty-four Moslems, entirely illiterate. Attendance irregular. Boys frightened girls away and mothers required help of girls at home. All were from Bedouin encampment near Alexandria where Laura was spending the summer. She gave candy. pictures, etc., to encourage attendance, but found them an exceedingly difficult group to handle.

Report of Matilda Iskander, Egyptian, Copt, Senior: Ten pupils enrolled; seven were regular in attendance, the remaining came frequently. School held in small building on College grounds—six weeks, July 1st to August 9th, three and one-half hours daily, extra time to illiterates.

Total enrollment one hundred and thirty, average attendance eighty. Copts ten, Jews three, Moslems one hundred and seventeen. Boys thirty-five, girls ninety-five, illiterates fifteen; of the remainder most had been in very simple mosque schools known as "kuttabs", a few were well advanced in Government primary schools.

It is very interesting to note that several of these last who were boys were willing to come and be taught by young women.

.Sheikh Metry Dewairy came from Alexandria to preside at the closing program, to which parents were invited. The College chapel was opened for the occasion and was crowded. Moslem parents expressed great satisfaction in the work of the school, and the girls who were teachers closed their six weeks of hard work full of enthusiasm.

The Call of the Negro

By Miss Josie Warren, Henderson, N. C.

NATIONAL NEGRO ANTHEM

Lift every voice and sing,
'Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod
Felt in the days when hope unborn had died:
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past 'till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand, may we forever stand,
True to our God, true to our Native land.

THESE words of the National Negro Anthem by the Negro poet and author, James Weldon Johnson, express to a large degree the sentiment of the Negro. Although slavery left its stain, its stigma, the Negro is jubilant, hopeful, trustful, grateful, loving, and kind. With an unshaken faith in God, a firm belief in himself, and with a helping hand from Christian white friends, the future looms bright for him.

At the close of the Civil War four million helpless, penniless human beings, human beings created in the image of God, were turned loose feeling their way through darkness, to eke out an existence. Today we number twelve million strong and with real estate and personal property valued at one and a half billion dollars; 3,495 physicians; 1,109 dentists; 3,341 trained nurses; 73 banks capitalized at six and a half million dollars: resources twenty million dollars; 44,854 school teachers and church property valued at $50,000,000.

The bond of a common brotherhood deeper than the racial separateness or prejudice has asserted itself with the result that many agencies have

been at work in an unselfish endeavor to emancipate the Negro from his unfortunate condition.

Miss Anna T. Jeanes by the gift of one million dollars has made it possible where it would not have otherwise been, for children in many backward country districts to get an education. Mrs. Johnson C. Smith seeing the strivings of needy and deserving black boys, opened her heart and purse, and gave thousands to Johnson C. Smith University, a school named in her honor, so that young men might have a chance to get an education. The W. C. T. U., Y. M. and Y. W. C. A., Red Cross society, and club women have all come in for a very great share in the uplift work for the unprivileged race. A few years ago in Georgia the W. C. T. U. endorsed the petition to the legislature of that state, raising the age of consent from 10 to 18 years. Certain legislators openly objected to it because of the protection it would furnish colored girls. This was regarded by the W. C. T. U. as an added reason why it should be passed and the women of the great Methodist Church South unanimously adopted a resolution asking for the protection of the childhood and the womanhood of Georgia without regard to race. Some one has added that other bodies of Southern white women took the same stand and will keep it up until the bill is passed.

The Y. W. C. A. through its annual conference brings together some of the thinking individuals of both races thereby establishing a wider basis for mutual help and understanding.

Mrs. L. H. Hammond, author and friend of humanity speaking of the work of the club women says: "Any one who will follow comon sense far enough will land up to their eyes in Christianity; the two refuse to accept divorcement. The club women came upon Christian principles of racial adjustment without realizing that they were dealing with racial problems at all. They simply started out with common sense as their guide and cleanliness as their goal.

"Their clean-up campaigns, confined at first to the white part of town were pronounced by common sense to be only fifty% efficient; so the cooperation of colored women was sought. The club of Charlotte, N. C., was one of the pioneers and less than a decade ago they invited the women of the colored missionary societies to a meeting at which the mayor, the health officer, the white and colored women spoke, and the result attested to by the club president, was that the white women were put to their mettle to keep up with the colored ones in the cleaning that followed. The city's health record flourished in consequence. In this way, in several pioneer towns a common meeting-ground was discovered for the women of the two races—the need of human homes for cleanliness and health. The meeting of human needs never endangers the preservation of true racial lines; this the women clearly sensed, and went to their new work joyously.

"In a few years this cooperation for community health has spread throughout the South, leavening popular thought with a consciousness of a common need which must be met for both races or for neither".

The Negro himself in the face of odds, has contributed whatever he

possessed—money, talent, time, unselfishly and whole-heartedly not only for his own advancement but for any cause that was for the betterment of humanity. He realizes that God has created him for a purpose that he is an important cog in the great machinery of the world and that he is a vital factor in helping put over God's great program. What the colored man wants is a chance, a chance to do in the best way that which God has placed him here to do, not social equality but an opportunity to work out his own salvation.

Under a good many existing circumstances it is hard to do. The economic situation is such in many places that there are colored people who barely make enough to buy food, to say nothing of clothing.

In some parts of Alabama, Mississippi, Louisiana, and Arkansas where the peonage system still exists in reality though not in name, there are colored men trying to support families of six and eight children who make less than fifty cents a day. An eye witness says: "They are bound to the soil. They never get out of debt from one year to the other, and they are afraid to say anything about their condition".

An urgent plea, though unuttered comes to the Christian Church for help from those helpless black folk.

Many injustices are due to misunderstanding and sentiment. When the true purpose of his mission is understood then many of the barriers that now stand in the way of the Negro will vanish. This is brought out very clearly in a true incident that took place in South Carolina not long ago. A colored doctor who had a large practice felt himself giving away under the strain and thought he would move out in the suburbs so his work would not be quite so strenuous. He made his little home comfortable and neat, and settled down for a quiet rest. One day when he was out in the yard, planting flowers, beautifying the yard, a white man walked up and asked "Who lives here?" "I do", said the doctor. "You" replied the man, "I did not know niggers lived here. I'll give you ten days to get out". The doctor pondered in his mind, what to do. He went into the city to get advice from his white friends. They advised him to go home and remain there, but still he was worried to know just what was best to do. He knew that his life and the lives of his family were probably in danger, and yet he hated to give up his home where he had planned to spend his remaining days. So just what to do gave him a deal of concern.

In the meantime this white man's wife took sick with the "Flu" and in a few days his daughter took sick with it also. They grew worse rapidly. The family physician saw that unless they had good care and nursing they could not live. So he came to the colored doctor and asked him if he would not let his wife, who was a trained nurse and her daughter go over and nurse this man's family. The doctor told him he would talk it over with his wife and he did. That night they both prayed over it. The next morning, neither knew what the other had decided. She said "Husband, what shall we do", he said, "Wife, you and daughter do what you think best". They went every morning and would prepare dainty food such as

was suited for the sick. As they went in and out of the room there was never a word from the man. They did not know how he was taking it or what he was thinking, but they continued to nurse and bring food from their home; still not a word from the man. The last day when the sick had reached the stage of convalescence, the nurse prepared appetizingly the white meat of the chicken that they could eat and was bringing it on a platter, the man held the door for her to walk through but said not a word. The nurse and her daughter went in, bathed and fed the patients, tidied up the room, gave final instructions for their care and took their leave.

Several days passed still not a word from the man. One day the doctor's wife looked out the window and saw the man coming. She ran up stairs and said to her husband, "Husband, yonder comes that man; I fear we are going to have trouble, you had better get your revolver". He said, "No wife, mine has never been a carnal warfare. I have never gone out to meet any one with sword and spear". The man came and said, "I came over to have a little talk with you. I love my wife and daughter and if it had not been for your wife and daughter mine would have died. I just did not know colored people. I treated you wrongly and I want to ask your forgiveness". He held out his hand. The colored man grasped it. They put their arms around each other's necks and great tears rolled down their cheeks. One the joy of being forgiven, and the other the sweetness of forgiveness. And as far as those two men were concerned the race problem was forever solved.

Much can be accomplished if the race in the future as in the past, can return good for evil, can pray for those who despitefully use them. When smitten on one cheek will turn the other, if compelled to go a mile go twain; if when one coat is taken will give the other also and can love instead of hate. If for the Master's sake we are bearing these grievious burdens, we are content for we delight to do His will.

The desire of our heart is to do good to all men. When a human being is in need, it is not ours to ask, "Is he White, Jew, Chinese, Japanese, or from the Isles of the Sea?" but "Is he one of God's creatures for whom Christ died?" There is our obligation. Then it is our task to put our hand beneath him and help him.

Yes, if we can live out day by day these Christian principles that our Master taught, the race will be a mighty channel through which blessings flow to help the world back to Jesus. The black race will have had a large part in hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and his Christ. And who knows but that we have come into the Kingdom for such a time as this.

Many churches have done great work toward lessening injustices, righting wrongs, disseminating knowledge, and establishing the principles of our Lord and Master. But it is of our beloved United Presbyterian church of which we wish to speak particularly. She has done a wonderful work in different fields and her value has been inestimable. She came at a time when there seemed no way of escape, in the deepest hour of

need, when blackness encircled the race, and hope seemed unborn. For nearly two-thirds of a century she has labored zealously in her work of love and mercy for the uplift and Christianization of a handicapped race.

Again and again have I tried to picture Henderson, N. C. without Henderson Institute, Knoxville without Knoxville College, and other fields in North Carolina, Virginia, Alabama, and Tennessee without the mission stations where they stand as beacon lights beckoning to a hampered youth, hampered by prejudice, ignorance and poverty, the trinity of impediments to the progress of any people.

Yours has been a noble work—well begun but the end is not yet, the half has not yet been accomplished.

You hear about the accumulation of wealth, power and education of the Negro but those belong to the privileged few. The masses are still in the mesh of ignorance and poverty. Even in North Carolina a state that boasts of its educational progress and its liberality toward Negro education the following facts will show that the advantages given the black child are far from what he needs to develop a good citizen. The latest reports show that the Negro school population of the state is 304,472. Of this number 230,801 or 77 per cent are in rural schools receiving only 6 months of schooling a year. 86 per cent of the white children in the state have eight months schooling. A great program of consolidation has been going on for years and there are now 812 consolidated schools for white children, only 129 for colored. In these consolidated schools thousand of white children are transported daily while there is as yet no transportation for colored children, many of whom walk three and four miles to school. The per capita cost of instruction in North Carolina for white rural children is $24.87, for rural colored children is $9.36. Nearly all the white children are receiving high school instruction in public high schools while most of the colored children must pay board and tuition in some private school. This situation is, however, greatly improved over what it has been. Within the last twelve years North Carolina has built 728 Rosenwald schools for Negroes at a cost of $4,206,727. Of this amount Mr. Rosenwald gave $602,686 and the colored people themselves have given $623,263. This fact shows that the colored people are hungering for a chance for their children and are making great sacrifices in their poverty to help any agency that shows a willingness to help them.

The U. P. church fills a unique place in the Southland and there will be many a call from the black belt or some remote region unanswered unless the U. P. church responds.

You have given us a chance to see the Light, but we cannot be happy until the hundreds of our brothers in the Southland are brought to the Light.

Your service has been the noblest ever rendered by the Christian church, in any land, to any people. We hope you will not grow weary in well doing; that you will not stack arms, that you will not retrench but that you will continue your efforts for a struggling people.

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

A SHORT HISTORY OF THE SABBATH SCHOOL WORK IN INDIA

By Mrs. J. H. Stewart

The beginnings of Sabbath Schools in India came only twenty-three years after Robert Raikes' first venture, over one hundred and twenty years ago, when Carey, Marshman and Ward made an unsuccessful attempt. Both a small Sabbath School and a day school in which religious instruction was given had to be closed because of opposition. The year, 1803, however, records a successful attempt, which was the real beginning of Sabbath School work in India.

While there is no record of the progress made in the long period from that time till the organization of the India Sabbath School Union in 1876, no record is needed to prove that the Sabbath School was recognized as a power for good in growing Christian communities. In that year, there were 617 schools with 1781 teachers and 32,131 scholars. The Union, for a few years, had a precarious existence, but quietly its influence grew. In 1889, Bishop Thoburn, at a meeting in Calcutta, where 212 delegates were present from fifteen Mission Societies, spoke as follows; "I wish to confess that when a few friends some 15 years ago began to agitate the project of establishing such a Union, I did not feel enough confidence in it to lend them any assistance. The proposal in itself was good enough, but it seemed almost impracticable. India is such an immense country, and the Christian element in it constitutes such a narrow fringe here and there, at widely separated intervals, that it seemed to me it would be impossible to organize an effective agency of this kind. But the attempt was made and has been successfully prosecuted, until the impossible has become not only easy but an accomplished fact. The Sabbath School Union is a power in India today. It is exerting a wide influence, stimulating efforts, diffusing information and actively enlarging the sphere of Sunday School labour in the Empire".

In 1890, Dr. J. L. Phillips, was appointed the first full-time Secretary, to promote Sabbath School work throughout the country. Due to his efforts, Provincial Unions were formed, establishing a closer relationship between the Union and the individual schools. At the end of his five years of Secretaryship, there were at least 200.000 scholars regularly enrolled in Schools.

One feature, the yearly Sabbath School Scripture Examinations, that was begun in 1895, has continued with steady progress, up to the present time. The fact that one year the number of examinees reached the high point of 20,000 indicates the interest that was manifested in the study of the lessons. The questions are printed in from fifteen to twenty vernaculars and in two grades, above and below thirteen years.

Steady growth and advancement characterize the Sabbath School work in general, from this time on. The following figures are illuminating and indicate increasing interest. In 1907, the number of scholars was about 350,000. In 1917, well-nigh 500,000. Later figures show about 550,000 in India alone, excluding Burma and Ceylon.

A still further development took place about 1906, when the Teacher Training Department was begun. A reading course was institute by Dr. Phillips, but nothing further was done along that line, until the Union Correspondence College for Teachers

was begun, with a definite course through the pages of the Journal, then by a specially selected course of text-books. There was also a plan for examinations granting Teachers Training certificates and diplomas. Then in 1909, Mr. and Mrs. E. A. Annett were appointed as Sabbath School missionaries. They came to the field with wide and varied experience, having been first of all missionaries of the Friends Foreign Mission in Ceylon and later, workers in special fields in South Africa and New Zealand. They were appointed to lead work in South India and Ceylon, with headquarters in Bangalore. "But as the work developed and the lines of advance became more clearly marked, we may say that the work of Mr. and Mrs. Annett both widened and narrowed. It widened in the sense that it took them over the whole of India. It narrowed in that the specific work of Teacher Training became their special feature, and a few years after their arrival in India, this was definitely declared to be their department of the Union's work". (The Jubilee Report)

"Since then the Annetts have almost every important center in India and Ceylon, concentrating their efforts upon groups of teachers and endeavoring by lectures and practice classes to give such help as will lead to a more adequate idea of the nature of the task and of the way in which to carry it out. Their work has been done by series of lectures ranging from two or three days' course to a month's course for selected groups.

A notable step was taken in 1922, which is the latest and most striking development in the Teacher Training Department. Through the generosity of a friend, property was granted to the Union to be used in the interests of the Training Department. Added to this is the substantial interest shown by the Scottish Sabbath Schools, all of which has made it possible to carry on three schools of six weeks each, in Coonoor, where this property is. Many of those who take advantage of these courses and of what the Union has to offer are not only Sabbath School workers but also have the responsibility of religious teaching in day schools.

WANTED! AN AMERICAN DOCTOR!

By Miss Kate A. Hill

In 1929 the Women's Board granted funds to complete the doctor's residence at the Mary B. Reid Memorial Hospital, Sargodha, India.

For fifteen years there has been no resident American doctor. For some time Dr. Simpson carried on from Jhelum (one hundred miles away). Then Miss Lincoln, R. N., had charge until the needs of the Training School for Nurses called her to Memorial Hospital, Sialkot.

Miss Paul, an Indian girl, from our School in Pathankot and a graduate of Ludhiana has been the doctor for the past seven years and has built up a good reputation for the hospital.

During March we had for out-patients, the wife of the brother of the Secretary of Agriculture of the Punjab Government and the wife of a leading magistrate.

We had two private patients, the daughter of a Municipal Commissioner from Khushab, thirty miles away and the wife of a lawyer from Shahpur, twenty miles away.

On Saturday morning a baby was born whose mother came from Mora Remount Depot nearly forty miles away.

In the ward we have women from many surrounding villages, little girls from the boarding schools and women and babies from the city.

Patients were refused because they needed operations that only a surgeon could perform. In addition to the Hospital is a daily Dispensary of over one hundred in these days.

The hospital is situated on a fine site between the city and the canal. The residence is attractive and com-

fortable. The whole plant is well located. There are wonderful possibilities. As yet it is the only female hospital in the Sargodha Mission District of 912,000 inhabitants.

WANTED! AN AMERICAN DOCTOR.

DEDICATION OF SARGODHA CHURCH

On March 26th, 1930 the new church at Sargodha was dedicated. Since 1924 funds have been collected for this building. The girls in the Girls' Boarding School gave the first contribution.

All the funds have been made by voluntary offering. No subscription having been made.

When Rs.5,000 were raised the Synod of the Punjab gave Rs.5,000. The site and building, including a house for the watchman and the foundation of the Pastor's house, cost about Rs. 12,800.

The dedicatory services were held during the annual meeting of Synod that members of Synod might be present.

Dr. M. M. Brown, a former missionary of Sargodha preached the sermon. After responsive reading and prayer the deed was presented to the Moderator of Synod and the church is now the property of the Synod of the Punjab.

ABYSSINIA

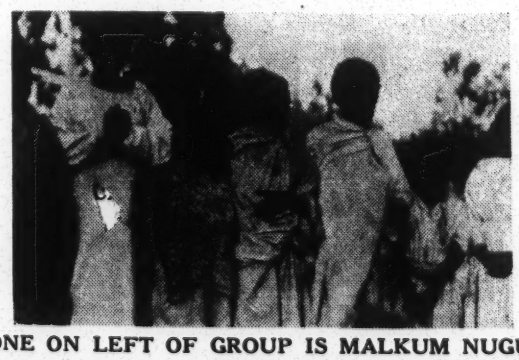
Mrs. Fred L. Russell, Editor, Addis Ababa

MALKUM NUGUR

Chapter I

By Miss Florence White, Addis Ababa

At the Children's Christmas party last winter, there was a little slave girl, called Malkum Nugur, meaning a "Good Thing". She was a patient in the hospital, and was overwhelmed with joy on receiving her gifts, especially was she delighted with her doll. Her mistress formerly lived near the Hospital and she came regularly to the little class, but they have moved away some distance. On



ONE ON LEFT OF GROUP IS MALKUM NUGUR
Cut furnished from Mrs. George Moore Memorial Fund.

December 20th little Malkum Nugur appeared at the hospital smiling and bowing, but looking so emaciated that I hardly recognized her. Doctor Bergsma found a bad case of malnutrition and admitted her to the hospital. In a few days she was visited by her kind (?) mistress and although still in bed, was beaten by her mistress before our nurses realized what had happened. She was furious because the child had come to the hospital and received care and food. Malkum Nugur was very frightened and the mistress insisted upon taking her home. This was not permitted as she was not ready to be dismissed. We learned then that this woman was quite heartless and at one time had treated her slave so cruelly that the King's attention had been brought to the case and she was fined heavily and the slave taken from her.

A short time after Christmas she came in again and began a storm of abuse on Dr. Bergsma because he had admitted this child to the hospital. However, she did not get far until she was advised that such behaviour as hers of beating one of our patients would not be tolerated in this Hospital. Furthermore, that if she mistreated this child further, she would be reported to the King and doubtless lose her slave. At this she became

very penitent and begged to be forgiven, but wanted to take her slave home with her. What could be done? The child was able to be up and was apparently well and belonged to this woman. At the foot of the back stairs leading to the clinic, wrapped in a hospital sheet, was little Malkum Nugur hiding behind the wall and listening to the conversation. All the doctor could do was to demand cash payment in full or leave the child; whereupon the woman paid half of it and asked that our door-man be "Wass" or guarantor for the remainder. This the doctor flatly refused to do, and she left without the child. But to our sorrow, early in the afternoon of that day a servant came with the balance due and asked for the little slave girl. So we were forced to see her go.

It was heartbreaking to see the little girl, now dressed in her dirty old clothes, sobbing as though her heart were broken, carrying her doll and other gifts, going back to her fate. And we must stand by helpless. We could not buy her as it is now against the law to buy a slave. Those who have slaves are allowed to keep them but there can be no more buying or selling. We can only pray that the Lord Jesus Christ who loves the little children of the world will help her and all other helpless ones out of their distress, and that she will again come to us and learn more about Him.

Will you not pray with us that the little children of Ethiopia, the hope of the country, may have the chance to hear of their great Shepherd and learn to know Him?

MALKUM NUGUR
Chapter II
By Mrs. Fred Russell, Addis Ababa

Miss White has written Chapter One in the story of Malkum Nugur, the little slave girl who spent Christmas with us and how her cruel mistress beat her even while she was ill in our Hospital.

As soon as she was well she was taken home and we often wondered how she was faring and prayed for her. About two months after she left she was here at the Mission at daylight with heavy irons on her feet and bad sores on her face. She had been forced to wear these iron hobbles ever since she went home, and finally she had managed to file the chain which joined them and had fled to the one place she knew she would be kindly treated.

We reported her presence at once to the proper authorities as we had no wish to even appear to be harboring runaway slaves. At the same time we lodged a complaint as to her treatment and were assured that she would likely be taken from her mistress, as this was the second offense. After a few weeks she was sent for to attend trial. We sent a trusty servant to see that all went fairly but evidently the judge had been bribed for with no trial at all he said, "You did very wrongly to run away. Return to your mistress and behave yourself". So she was taken off by her mistress and again we were left to wonder at her fate.

About two weeks later she turned up again here at daylight with her iron shackles on her ankles. She told sad tales of mistreatment and at last when she had been chained out in the rain for three days she managed to break loose and run away again.

Now she is in the Girls' Boarding School and a very cheerful worker. She has many tasks to do for her boarding but she has plenty of good food, a warm bed, kind treatment and she is being taught to read and to know about Jesus. We are trusting the Lord to deliver her from her bonds or to give her a new heart that will make her a true witness for Him, even in bonds, if that is His will.

This story is only begun and we will write you its chapters as they occur. Do you realize that you can help write these chapters by your prayers and that truly a "good thing", as her name means, may come to Malkum Nugur.

SUDAN

Mrs. R. F. Shields, Editor

CHILDREN IN NUER LAND

By Rev. W. J. Adair

Nuer children are not different from American children in some ways at least.

GAMES

They are like all other children in their love of play. They have many animal games much like our "cat and mouse" although among Nuer children it is the "Hyena and the Sheep". They have games like our "London Bridge is Falling Down" and a great many simple dancing games very much like our "Ring around the Rosey". All these games are full of song and rhythm and in them the children imitate their elders in having a song leader to "line out" their singing while they all join in, in the responses. Almost any clear moonlight night, especially during the dry season, one can hear groups of children here and there in the nearby villages having great times with such games.

The boys have many games in imitation of the men. They have very realistic sham battles with their play spears made from heavy swamp grass which is much like a young corn stalk. Often after a rain they do their fighting with mud balls and have as much fun as our American children with their snowballs. And there are no complaints from their mothers for there are no clothes to be spoiled by the mud. They vary their spear throwing by making a mud wheel and rolling it in front of a number of boys to see how many can stick their spears in it as it goes by.

The boys and girls are nearly all quite expert in modeling cattle and sheep and other animals and even people out of clay. They make play huts also for the people and play barns for the cattle and sheep just as American children make their doll and play houses.

The boys have a game very similar to our old fashioned "Shinny" and when the boys come to our school they are always interested in any kind of a ball game and play it with great enthusiasm. They also greatly enjoy running and jumping and any kind of exercise or drill. Anything that has action or rhythm appeals to them.

Nuer children are not much different from other children in their ambition to grow up, in their love for a fight, and in their cleverness at any kind of mischief or meanness or things good as well, when they are taught them. After all it would seem that in their general make-up if placed under the same environment and circumstances they would not be much different from other children.

But when we begin to talk of environment and conditions of living, how different they are!

DIET

The ordinary American youngster would not last long on the diet of a Nuer lad. He would have to have a breakfast food made of kaffir corn mush but without sugar for the ordinary Nuer boy or girl knows nothing about sugar. And on this porridge he might have a bit of sour milk. Then there would be no noon day meal. In the evening he would probably have to be content with the same thing he had for breakfast. Certain times of the year there would not even be the porridge but he would probably have fish instead; this, in the dry season when people leave their villages and live in fishing camps by the river. Yes, the Nuers love meat but it is only when some cow gets sick and dies (and there are no sanitary meat inspectors in this country) or when an animal is killed to appease some angry spirit that has brought a sickness on some relative, that they get it. They love the meat of the crocodile and of wild game and of wild geese which are also quite plentiful but their facilities for killing or catching such are very limited. They could have chickens and eggs

but so far what few they do raise are only for sale. They do not eat them. There are certain kinds of weeds and roots and grass seeds that are eaten in times of famine but vegetables as we know them, except an occasional pumpkin are practically unknown. Fruits grow well when irrigated on the mission compound but a wild date and a sort of wild fig are the only native fruits. Ordinarily the Nuer would have two meals a day but one meal a day is very common and to go without food for a day or two at famine time is taken as a matter of course. The men always eat by themselves, usually out in the barn while the children eat with the women in or near the house.

CLOTHING

It is a fact, although doubtless almost unbelievable to many, that in the ordinary Nuer village, the boys and girls wear nothing at all unless a string of beads or a necklace or a bracelet can be called clothing. It is true, however, that where merchants are found the people are getting more and more to wear a loose cloth thrown over one shoulder and no doubt eventually the custom will spread throughout the tribe as it has among other tribes that are nearer to civilization.

And their sleeping. Everybody, children included, sleep either on the bare ground or a cow skin. No one uses pillows except the men who rest their heads on a forked stick to keep from mussing their hair. Ordinarily they have no covering at night. In the cooler weather, the men and boys often sleep in the barn and lie in the ashes of the manure which has been burned to drive out the mosquitoes. The barn is usually full of smoke but the Nuer does not seem to mind that.

CRUEL CUSTOMS

It would be impossible to give an accurate description of many of the Nuer customs. Some of them indeed are unmentionable. Many of them are unbelievably cruel.

When a child is about five or six years of age, one of the men of the family takes the point of a fish spear and by main strength pries out the six lower front teeth and from that time on there are no lower teeth in that part of the mouth. The only reason given for such a custom is that if these teeth are allowed to grow, they will stick out like tusks and make the person look like a cannibal.

An even worse custom is the giving the young men their tribal marks at the age of 16. The young man has his head shaven and at sunrise lies on his back on the ground with his head over a small hole in the ground. The surgeon, an old man who has become hardened to such things, kneels beside him and with a very sharp piece of iron makes six cuts across the forehead from ear to ear about half an inch apart. Ordinarily, lest he be laughed at and called a coward by the girls, the boy goes through the ordeal without flinching, although after it is over fainting is quite common. The cuts are made to the skull and burned with a hot iron and other crude means often have to be used to prevent death by hemorrhage. Strange to say, deaths as a result are practically unknown. The young man before these cuts are made is considered as a boy but after they are made he has the privileges of a man. The six big scars are his tribal marks and he is proud of them. Can you imagine a more cruel custom?

The Nuer girl is known chiefly by the hole through her upper lip in which she wears a nail, if she can find or beg one, or a small stick; by the eight or ten holes around the edge of each ear in which her marriage beads are to be worn, and the heavy iron anklets which she wears. Of course in addition to these she adorns her body with little bead-like scars in fancy designs and wears beads, bracelets and other fancy ornaments to attract the boys just as the young men do the same thing to attract the girls.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE EDITOR'S PILGRIMAGE

I have just returned from a great pilgrimage. On June 19, I found myself on board the "Alesia" in company with ninety-eight other pilgrims bound for the Holy Land. There were two other parties aboard with fifty-eight and twenty-three persons respectively, making a like journey.

With so many people of similar tastes the sea voyage proved to be a time of great profit. Every morning there was a lecture on European art, and every afternoon there were two Bible lectures, one by the leader of our party on Bible customs, illustrated in the life of the people of Palestine today; the other by Dr. A. W. Blackwood of Princeton Theological Seminary on "Biblical Characters in Their Geographical Setting". Any day one could look down the row of deck chairs and see many of the passengers poring over their Bibles in preparation for the next day's lectures. Regular church services and prayer meetings were conducted every week. Among so many ministers, students, teachers, directors of religious education, we discovered many and varied talents which were graciously used for the entertainment of the passengers.

MEDITERRANEAN SHORES

"The smoothest sea in twenty years", according to the captain, made every new day a delight. The first stop at Ponta Delgada was hailed with joy. Our guides for the day were the Rev. and Mrs. Cooper, English missionaries. While we enjoyed everything in this new little world into which we had been dropped, we had our sweetest experience as we gathered in the little Protestant Church—the only one in the Azores—mingling our voices in prayer and praise and listening to the story of service for the Master being rendered here.

Madeira, as is well known, is one of the beauty spots of the world. It was hard to tell whether we were more charmed by the mountain scenery and wonderful flowers growing in every corner, or more thrilled by rides in ox-sleds along the streets and toboggans down the mountainside.

We found here a Scottish Kirk where the Presbyterian Church of Scotland maintains a church for English residents and a church for Portuguese. We met the Portuguese pastor, Rev. Viterbo Dias and his children, Naomi, Deborah, Joel, and Samuel. He gave us information concerning the three day schools maintained by the mission, and the great need for evangelical teaching in a land where 80 per cent of the people are illiterate.

Gibraltar was just like the picture—minus the advertisement. By the aid of glasses we were able to get a fine view of this great fortress, the key to the Mediterranean.

We were wholly unprepared for the coast of North Africa. Our pre-

conceived ideas of a barren, rocky shore, were dispelled by the views of the wooded slopes, green fields, and prosperous cities. Algiers was a surprise to everyone. Although we did not stop here, we were close enough to count the stories of the tall buildings, to see the factories and churches, and even to see the dust from the automobiles on the country roads. Guide-books supplied interesting facts concerning the population and products, and missionary reports told of the Christian work supported by the M. E. Church of America.

A few days later we came to Athens. Athens, city of Pericles, Socrates, Plato, Aristotle and Demosthenes! Immediately upon arrival we were taken to the Hill of the Muses where we had a never-to-be-forgotten moonlight view of the Parthenon, and the cities of Athens and Piraeus. In the morning we visited the ruins of the old temples erected in the days of Ezra and Nehemiah. The Parthenon which has been in turn a heathen shrine, a Christian church and a Mohammedan mosque, though in ruins is considered the "chief architectural legacy of the golden days of Greece".

Even amid the stirring, compelling beauty of the age-old columns our eyes turned instinctively toward another spot—Mars Hill, which meant more to us than the Acropolis. Later we gathered there and joined in a brief service. There we heard read Paul's words to the questing Athenians. Our hearts were full of gladness and thanksgiving because we had always known the God and Father of our Lord Jesus Christ of whom Paul preached. My most treasured memory of Athens is the meeting with some Christian workers. A few of us worshipped in the Presbyterian Church near the Arch of Hadrian. At the close of the service we were greeted by Dr. Mary Kalopothakis. I knew she was here for had I not read her biography in "A Cloud of Witnesses" (p.100-101)? Her brother was the church organist and her sister one of the workers. Later we had a delightful visit in the home where we met the Greek pastor. Here we learned of the Greek Presbyterian church with congregations scattered in different cities. The work was begun by the Presbyterian Church South but is now independent.

Constantinople was our next stop. We had been so accustomed to this name that we could not readily use the new name for this old city. But it has a new name. By command of Mustapha Kemal the city is now called "Istanbul". Immediately we were aware of a different world. From the shore Istanbul is magnificent; the imposing mosques, the hills in the background, present an impressive picture but the nearer view is disappointing. This is the East. The jangling sounds, the evil smells, the veiled women—yes many of them in spite of the new day, the dark bazaars, all spelled Orient. "Ichabod" might be written over Istanbul. This once mighty city is no longer the capital of Turkey, no longer the seat of the Caliphate. Its real glory has departed.

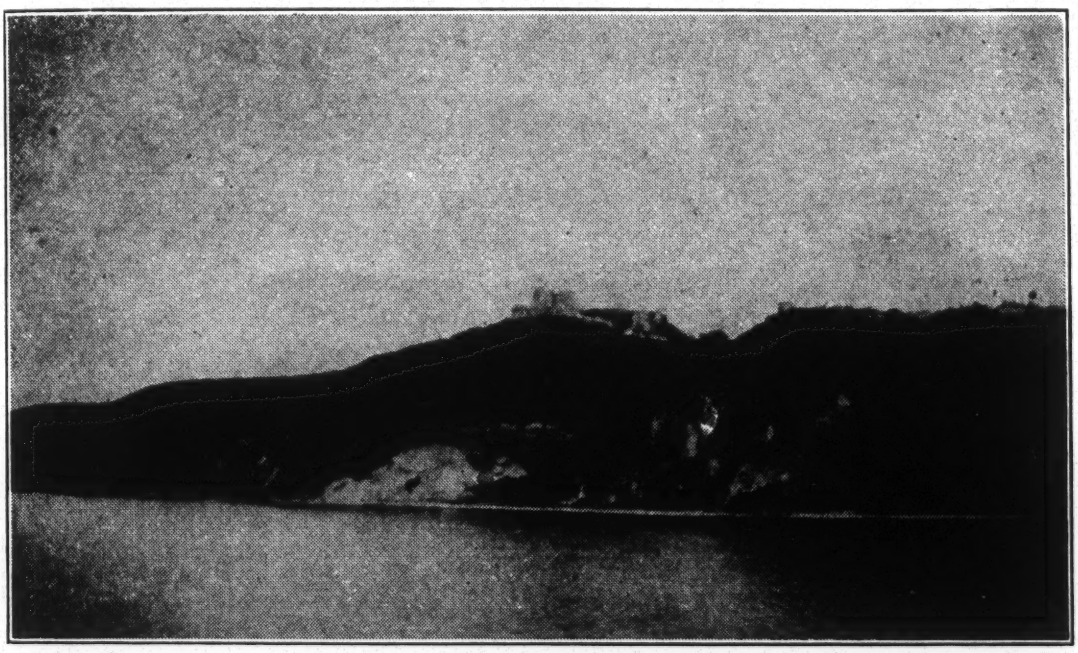
Distances were so great and time so limited that we did not have opportunity to visit the mission work of the American Board here. We had

to content ourselves with the reading of the annual report which tells of the fine work going on under difficult circumstances. As we went up the Bosphorus we had pointed out to us Robert College and the Girls' Schools.

"And why did you go to Constanza?" our friends are asking. The ship was going there with dozens of automobiles and other freight and scores of passengers. We perhaps would not have chosen this in our itinerary but we found it to be one of our most delightful experiences. Constanza is not only a great sea-port but also a charming summer resort, where, among other notables, ex-Queen Marie maintains a summer home.

THE HOLY LAND

Retracing our course we came back into the Mediterranean. On a Sabbath morning July 13, we passed the "isle that is called Patmos". Opening our Bibles we read again passages that John wrote when he "was in the Spirit on the Lord's day". On the 27th day of our journey we arrived at Jaffa. Even the high waves and the quarreling, shieking boatmen who rowed us to shore could not make us forget that we had reached our goal, that soon our feet would "stand within thy gates, O Jerusalem".



ISLE OF PATMOS, FROM THE "ALESIA"

Cut furnished from Mrs. George Moore Memorial Fund.

One-half of our party started northward by motor visiting Haifa and Mt. Carmel, Beirut, Baalbek, Damascus, coming back to Tiberias on the Sea of Galilee, Nazareth, Shechem, and finally Jerusalem. From this point we visited Jericho, the Jordan, the Dead Sea, Bethlehem, Hebron, and Kirjath Sepher (where Dr. Kyle is carrying on wonderful excavations). Constantly we were reminded that the men who wrote the Bible knew the land and knew the people of the land. There were the fishers mending their nets by the sea-side; women drawing water; oxen treading out the grain on the threshing floors and shepherds watering their flocks.

Always, always, we met the camel trains carrying burdens. Madeleine Sweeny Miller has expressed my own feelings about a camel train:

I cannot describe, I cannot explain
The thrill I get from a camel train,
A camel train with burdens and bumps
And beads and bells and laden humps,
As it comes from the markets of old Bagdad
With silks and rugs I would like to have had;
A camel train by its donkey led,
A camel train with its cords of red,
A camel train on thistles fed,
Yet stalking along with a regal tread!

I've tried and tried, but it's all in vain,
To describe the charm of a caravan train.
You must go yourself to Asia's edge
Or Nazareth hills with their cactus hedge,
And you'll follow yourself the caravan
On trails that were old when towns began.

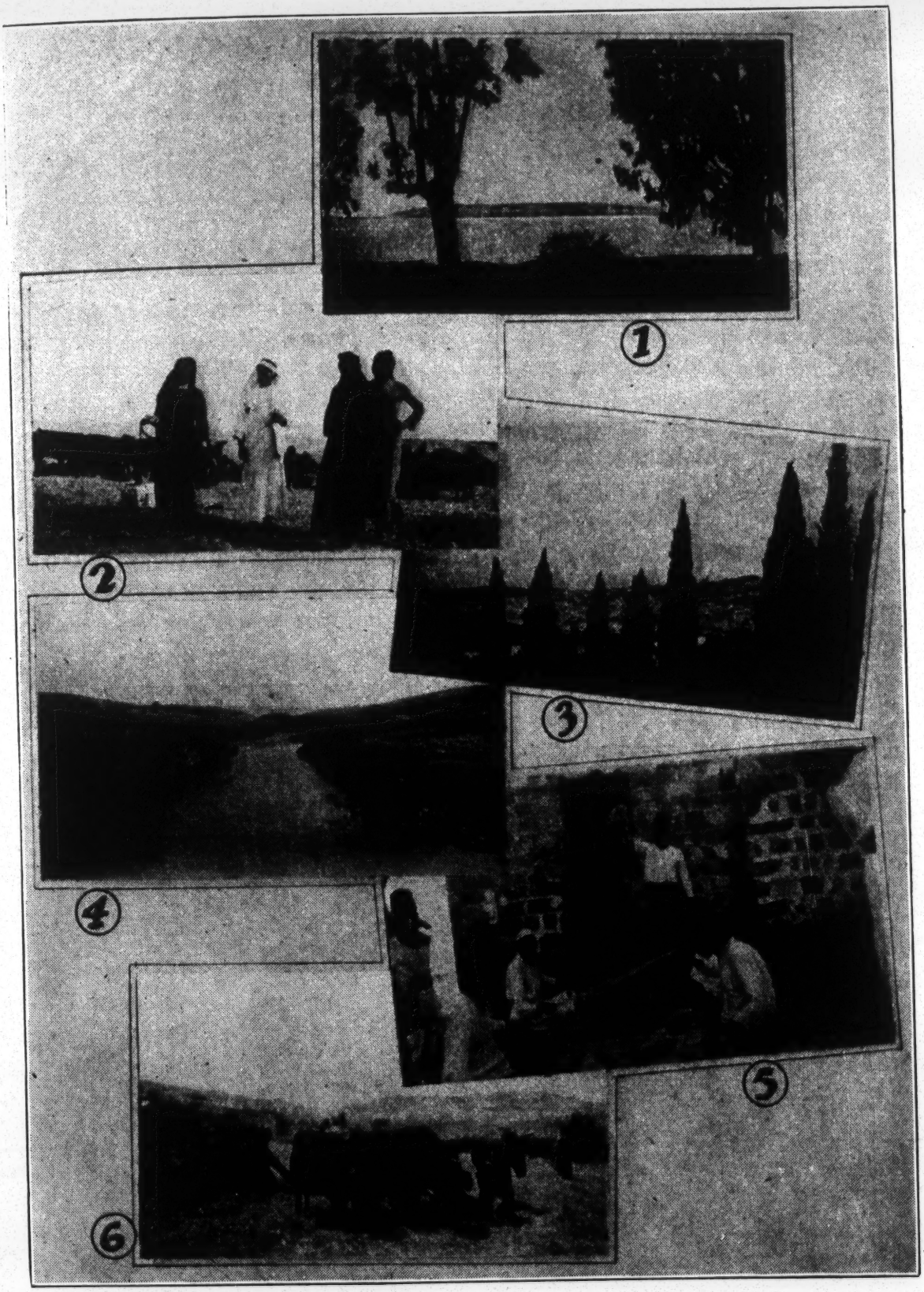
We traced Israel's history down through the ages, we listened to the prophets, we followed the apostles in the founding of the early Christian church, but always were we conscious that we were treading those hills whereon the Master often walked. Some had their highest vision in Bethlehem, in Nazareth, in Gethsemane, or on Olivet, but to many the most precious experience was when we sat together on a Sabbath morning on the very edge of the Sea of Galilee looking out over the scenes that Jesus saw. We listened to a fine sermon by Dr. Brokenshire based on the story of Peter's experience walking on the water and the testimony of the disciples: "Of a truth thou art the Son of God". To the accompaniment of the gently lapping waves we joined in singing,

"Oh Galilee, blue Galilee,
Where Jesus loved so much to be,
Oh Galilee, dear Galilee,
Come, sing thy song again to me".

There are holy places pointed out and shrines set up that detract from the enjoyment of a visit to Palestine. Some smile at the name "Holy Land" but however much the history of this land may seem to contradict the term, this is the Holy Land because here God set His chosen people and here He revealed His marvelous love through Jesus Christ who worked out the great plan of salvation for the world.

EGYPT

Now we were going to Egypt. As we settled ourselves in a very excellent train we compared our method of travel with that used by Abram and Sarai, by Joseph and by his brethren, by Jacob and his family, by the great numbers of kings, warriors, and prophets who for various reasons went over this trail. We spoke also of the One nestled in His mother's arms who was carried to a shelter in Egypt.



1. Sea of Galilee where service was held.
2. Shepherds at Watering Place, near Haifa.
3. Nazareth.
4. The Jordan near its Source.
5. Mending Nets at Tiberias.
6. Threshing Floor, Palestine.

Cut furnished from Mrs. George Moore Memorial Fund.

In spite of the fact that "July is no time to visit Egypt", we went. A few of us went in advance of the party. When we arrived at the station we were greeted by a company of missionaries. We were escorted by Mrs. Coventry and Miss Weede to the Girls' College* where the Misses Thompson, Smith, and Sherriff were taking their vacation.

On Sabbath Mrs. Coventry piloted us to five churches. We wished we might have visited the other fifteen organized and unorganized churches where services were being held.

Dr. F. Scott Thompson escorted us to Assiut where a day and two nights were spent. We rejoiced in the great growth of the work here. The fine College buildings, the new P. M. I. buildings,* the Khayatt and Wissa schools were visited. We tried to visualize these schools filled with the 2500 students who were enrolled last year. Though it was vacation time the hospital was open and Drs. Whitcomb and Giffen and Mrs. Eby and part of her staff of nurses were ministering to the multitude of sick who came for help.

After a few days of sight-seeing in Cairo, we went to Tanta, where we found Drs. Grant and Moore rejoicing over the new addition to the hospital there. The missionary group and five of our party were entertained for lunch by Miss Patton in the Mary Clokey Porter Boarding School.

(*) Articles on pages 148 and 151 tell of the work carried on last year in the Pressley Memorial Institute and the College for Girls.

THERE WERE EIGHTEEN UNITED PRESBYTERIANS IN THE TRAVEL INSTITUTE PARTY:

Dr. R. T. Campbell, Sterling Kansas, Dr. Howard E. Scott, Sterling, Kansas, Rev. and Mrs. W. H. Hastings, St. Louis, Mo., Mrs. Libbie Keller, Mrs. Emma Murphy, St. Louis, Mo., Mr. George McKitrick, Omaha, Neb., Mr. and Mrs. W. K. George and Willard George, Youngstown, Ohio, Mrs. J. T. Robertson, Pittsburgh, Pa., Mr. and Mrs. O. A. Dobbins, Cedarville, Ohio, Miss Stella Wiley, Hampton, Va., Rev. John Hunter, West Middlesex, Pa., Rev. E. M. Nesbitt, Columbus, Ohio, Miss Sallie Clower, Washington, D. C., Mrs. John P. White, Xenia, Ohio. Three Samaritan High Priests of Shechem, lend dignity to the group.

Cut furnished from Mrs. George Moore Memorial Fund.

Dr. Boyd accompanied us to Ramleh where we met all the missionaries who were taking their vacation in the country. It was my privilege to spend the night with Dr. and Mrs. Alexander and their daughters. From them we gained an insight into the unrest in Egypt which had precipitated the riots of the previous week. The next morning we visited the schools and churches in Alexandria, and at noon embarked on the "Vienna" bound for Italy. There was the usual hustle and bustle getting cabins located and baggage properly placed. The gong sounded for lunch, but I could not stay inside. I stood on the deck watching the receding shore line. My heart said, "Must I really leave you Egypt? You with your wonderful history, your pyramids and sphinxes and obelisks; you with your marvelous life-giving river; you with your teeming millions of ignorant people yet with your awakening womanhood and ambitious manhood; you who captured my imagination in childhood, who called for my service in young womanhood; you who claim my deep heart-interest today; you who fill my mind with some of the sweetest memories of my life! Must I go?" Swiftly the "Vienna" moved out into the blue Mediterranean, the skyline became dimmer, and I had to say, "Farewell, Egypt, farewell!"

THE PASSION PLAY

Why should one tell of Europe? Thousands, yes, tens of thousands of Americans were there this summer. Every cathedral and art gallery was crowded with sightseers. For most of these travelers Oberammergau was the goal. So great were the numbers attending the Passion Play that the performance was given four times a week instead of twice as formerly. With almost literal exactness the scenes of the last week in the earth life of our Lord were portrayed.

We who had just come from Palestine were able to appreciate as others could not, the scenery in the background, the tableaux with deserts and rocks, the streets with their swarming, shouting crowds of people, the colorful clothes, water jars, donkeys, pigeons—all, all so true to the life today.

The scene on the Cross was almost too much to bear. The time dragged and to me it seemed that I could not endure another minute. I closed my eyes. I could not but wonder if all who sat under the spell of that terrible scene believed that Christ died for them.

"HOME AGAIN"

We made our way by motor bus much of the time, across Germany, Austria, Switzerland, France, England, and Wales. We all agreed,

> " 'Tis fine to see the Old World and travel up and down
> Among the famous palaces and cities of renown",

but each of us echoed the refrain:

> "Oh, it's home again, and home again, America for me!
> I want a ship that's westward bound to plow the rolling sea,
> To the blessed land of Room Enough beyond the ocean bars,
> Where the air is full of sunlight and the flag is full of stars."

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

SARO'S FIRST THANKSGIVING

By Miss Agnes L. Ballantyne

(Saro—pronounced, Surrow)

Daily one awakes with the faint sound of sheep bells in the forest, becoming louder as the flock emerges into the open, and accompanied by pattering feet and hungry "baas" and shouts of sheep men, with a few woofs from the big Tibetan dog. The little pack sheep are on their way to Tibet and Nepal, carrying salt up there with other luxuries to the sequestered villages of these lonely mountains. There they graze all summer to return in the fall, laden with red Bhotian blankets and heavy bags of Borax.

Saro arose with the first tinkle this morning. She ran down to the temple where she made her daily prayer, and received on her forehead the red mark that the priest stamps there as a proof that she has prayed. She then hurried home to milk her buffalos and send them off in care of five-year old Moti to graze in the valley. She prepared her father's breakfast, then lifted the two brass milk jars to her head and started off on swift bare feet to the missionaries' house.

It was always fun to take milk to the Mem-sahiba, but today there was more excitement. An extra ser had been ordered for the missionaries' boy and girl who had arrived last night. They had come from boarding school over the forty mile trail to spend the holidays in their mountain home.

There was to be still more excitement this morning. The thirty or so Christians of this locality were to have a thank-offering meeting in the Finley's front yard. They would have it early so as to catch the sheep men going through town, that is, if any should care to attend.

What was a thank-offering service? Saro intended to find out even if it meant going without her breakfast. She knew what it was to appease the gods, but it had never occurred to her to thank them. She wondered about it as she wound her way up the steep narrow path to the Foreigner's house.

The missionaries' two-roomed house was built on a ledge of the Kamaon hills, overlooking Nepal. No one may preach Christ in Nepal but who is to prevent one's building a house just across the border where one may preach to the curious Nepalese who come over to this side of the mountain stream; or to object to one's doling out quinine and cough mixture to Nepalese mothers who bring their round-eyed children to the kind wise mistress of the cabin?

The house was small. When Mrs. Finley married her faith-missionary, she brought from England a trunkful of wedding clothes and boxes of wedding gifts, and much, much faith in God. The boxes were carried on mules over the Kamaon hills to this fair spot, and after the cabin was built were piled one above the other till they touched the ceiling of one of the rooms. In later years when a bit of finery was needed to make a dress for young Ellen, it was always, of course, in the bottom box, which meant lifting all the others off first before one could reach the flowered morning robe that once had adorned a bride.

It didn't take long this morning to measure the milk into the Mem-sahiba's clean milk pail. Ellen came

out to help, and to renew accquaintance with her old play mate. Then Saro slipped over to a bush from which she could watch the Christians who came, clean and smiling to take their places on the rows of matting spread on the ground. Some carried goats, ("for the sacrifice" thought Saro,) and some had bundles of grain wrapped up in their holiday shawls. A few ostentatiously jangled rupees in their pockets, for these new converts hadn't yet learned not to let their left hand know what their right one was doing. The white folks exchanged smiles when Prem took out a rupee and threw it across to his daughter with a loud "Here, Ramoti, you may put in the collection this time".

Mr. Finley rang a bell and they all came to order. A crowd of Hindu villagers sat in the background and were asked to be quiet during the service. The first thing on the program had to be the thank offering for Indian offerings are not so manageable as dollar bills which lie quietly till asked for. One after another the sturdy hillmen arose and led their bleating goats and cackling hens and cooing doves up front where they were coralled and led off by the Finley's house servant who would take them off to market to sell; indeed time was taken off now to strike a bargain with some of the villagers who wished to buy.

When order was restored the service was resumed. A hush came over the little group. Around them swayed the pine trees. In the distance loomed Nanda Devi, 23,000 feet high, the ice-topped mountain that Saro worshiped. On a neighboring ledge was a temple decked with garlands. Down the road sat an ashes covered ascetic. On the foreheads of the Hindu villagers gleamed the fire-colored mark of their religion. All around were reminders of Hinduism and superstition.

But in the midst of this darkness thirty-four children of God closed their eyes and renewed their covenant with their Heavenly Father as Mr. Finley led them in prayer. Saro looked but she could not see to whom he was speaking. They then sang a song that Saro knew. In fact she knew them all for her neighbors sang continually.

Mr. Finley talked on thanksgiving. He first explained to the non-Christians what they were doing. He spoke of their own polite custom of giving thanks for a courtesy or gift. He said that God who gave so many gifts was glad when His people were polite to Him and thanked Him for His goodness. He said that everything we have belongs to God but He likes to have us acknowledge it as His and to seal that acknowledgement with a willing gift. From that he went on to tell again the old story of the distressful state of man, restored by the supreme sacrifice of God's Son.

Saro's eyes danced with excitement when the testimonials began. Mr. Finley himself as he dropped his silver into the basket gave thanks that although he had not preached in Nepal yet five who had heard the Word would be going into that country and would surely tell what they had seen and heard that day. Every one wished to make a testimony. Most of them gave thanks for their redemption. Some gave thanks for the rich rice harvest, some for health, some for the little school taught by the Finleys. One mother poured out a bag of grain in thanksgiving for her child saved just in time from the jaws of a leopard. Ellen gave thanks for her home and when she put in her offering Saro could stand it no longer. She slipped over to Mrs. Finley's chair and whispered, "I am thankful that your God loves me even if I don't worship Him. I have nothing to give, but I promise not to put water in the milk after this".

The seed sown in Saro's heart that day, tended by Mrs. Finley's ministrations and prayers, and watered by the

Holy Spirit, grew until one day Saro, too, had something to give the Lord —her own heart and life.

THANK-OFFERING SUPPLIES FOR MONTHLY PROGRAM

1931

LEAFLETS

Saro's First Thanksgiving—Miss Agnes L. Ballantyne.

Why Barketi Was Thankful—Miss Emma Dean Anderson.

The Home Council—The Thank-Offering Box—Miss Davida Finney.

A Thank-Offering Service in Assiut—Miss Mary L. Thompson.

Egyptian Givers—Miss Elizabeth R. Balleny.

The Thank-Offering—What It Is—What It Does—Mrs. O. H. Milligan.

Why I Give A Thank-Offering—Mrs. John P. White.

What Is A Thank-Offering?—Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark—Mrs. O. H. Milligan.

Egypt's Thank-Offering Story—Mrs. Grace G. Finley.

Life Directorships—Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving—Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter—Kate Summer Gates.

History of the Thank-Offering—Mrs. O. H. Milligan.

Faith In The Unseen In Giving—Mrs. Mary Clokey Porter.

Will Your Gift Be Your Richest and Best?—Mrs. Mary Clokey Porter.

Enlarged Gifts—Mrs. Mary Clokey Porter.

27 Questions and Answers for Secretaries —Mrs. O. H. Milligan.

Thank-Offering Season in Egypt—Miss Minnehaha Finney.

How to Settle the Missionary Problem—Willis R. Hotchkiss.

Life Membership Fund—Mrs. J. B. Hill.

For Roll Call—Gleanings on Giving.

Thank-Offering Questions for Monthly Program (10 in set)—Mrs. Arthur A. Charles.

The Evolution of the Jug Habit—Miss Jane Martin.

Duties of a Thank-Offering Secretary—Mrs. O. H. Milligan.

Lost Thank-Offering Boxes.

At Life's Daily Crossing—Mrs. O. H. Milligan.

Gratitude—Mrs. O. H. Milligan.

Prayer Our Best Preparation—Mrs. O. H. Milligan.

The Story the Last Thank-Offering Blanks Tell—Mrs. O. H. Milligan.

FOR SOCIETIES

Thank-Offering Message for 1930.

Blanks for Annual Reports of Women's, Young Women's, and Junior Societies.

Blanks for Annual Presbyterial Thank-Offering Secretary's Report.

Senior, Young Women's, and Junior Thank-Offering Envelopes.

Boxes—Senior and Junior Thank-Offering Boxes.

Thank-Offering Creed.

Thank-Offering Poster.

Thank-Offering Invitation.

JUNIOR HELPS

Leaflets

Georgia's Little Corner.

Egyptian Junior's Thank-Offering Service.

Esther's Thank-Offering.

The Junior Thank-Offering—Why?

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

The Flower Gift.

A Gift That Was Not A Gift.

Boy's Thank-Offering.

The Gift Without the Giver.

"Self-Denial Week".

THANK-OFFERING PAGEANTS

New Pageant—Christian's Thank-Offering—Mrs. O. H. Milligan, 10 cents.

When Money Talks—Mrs. O. H. Milligan, 10 cents.

The Alabaster Cruse—Mrs. O. H. Milligan, 10 cents.

The Gospel Torch—Mrs. O. H. Milligan, 10 cents.

Gifts of Gratitude—Mrs. O. H. Milligan, 10 cents.

The Blessed Thank-Offering—Mrs. O. H. Milligan, 10 cents.

The Doctor and the Nurse—Mrs. O. H. Milligan, 10 cents.

The World Call—Mrs. O. H. Milligan, 5 cents.

(Junior) New Play—A Junior Thank-Offering Box (One Act)—5 cents.

Being Thankful Every Day—Mrs. Paul Stewart, 5 cents.

Mother Goose Children Learn New Lessons—Mrs. John Heslip, 10 cents.

Missionary Magic—Mrs. John Heslip, 10 cents.

Out of Darkness Into Light—Mrs. Mary Clokey Porter, 5 cents.

Junior Exercise—Praise and Thanksgiving—Mrs. W. R. McMunn, 5 cents.

A Service of Thanksgiving and Praise—Mrs. O. H. Milligan, 1 cent each or $1.00 per 100.

Responsive Service—Glory to God—Mrs. O. H. Milligan.

Responsive Service—Grateful Praise—Mrs. O. H. Milligan, 1 cent each or 50 cents per 100.

Boxes—free for postage. Envelopes—free for postage. Leaflets—free for postage. Thank-Offering boxes 30 cents per dozen to other denominations.

Leaflets, 20 cents a dozen to other denominations.

Pageants cannot be sent on approval unless they be returned promptly in good condition.

Life Members

$25.00 Each

From July 1, 1930 to September 1, 1930

20. Mrs. A. R. Mechling, Wexford, Pa. By her family.
21. Mrs. C. V. Nichol, Monmouth, Ill. By her husband, C. V. Nichol, 2nd Monmouth.
22. Mrs. Harvey A. Wright, Ellwood City, Pa.
23. Mrs. James E. Burton, Slippery Rock, Pa.
24. Mrs. Edward M. Burton, Slippery Rock, Pa.
25. M. Agnes Burton, Pittsburgh, Pa.
26. Margaret E. Burton, Ellwood City, Pa.
27. Mrs. Mary S. Wall, Elizabeth, Pa.
28. Mr. John McKeown, Augusta, Mich. By Mrs. Thomas Riddle, in memory of her husband, Thomas J. Riddle.
29. Mrs. John McKeown, Augusta, Mich. By Mrs. Thomas Riddle, in memory of her husband, Thomas J. Riddle.
30. Rev. S. A. Work, Murraysville, Pa. By Mrs. Thomas J. Riddle, in memory of her husband, Thomas J. Riddle.
31. Mrs. S. A. Work, Murraysville, Pa. By Mrs. Thomas J. Riddle, in memory of her husband, Thomas J. Riddle.
32. Mrs. John Berry, Pittsburgh, Pa. By her husband.
33. Mrs. R. E. George, In Memoriam. By her husband, Mr. R. E. George, Poland, Ohio.

Bible Reading

331. Prov. 6:6-8.
332. Prov. 6:9-11.
333. Prov. 6:16-19.
334. Prov. 6:20,27; 7:2,3.
335. Ex. 20:12.
336. Prov. 6:23.
337. Psa. 119:105.
338. Prov. 8:6.
339. Prov. 8:11-19.
340. Phil. 3:8.
341. What encouragement does Jesus give to the young to seek Him?
342. Why according to the beloved apostle does man love God?
343. What does Jesus promise to those who come unto Him?
344. Who said that life was vanity?
345. Where is it said that "the day of the Lord shall come as a thief in the night, etc.?
346. Where are we told that the hosts of heaven shall fall as a fig from a tree?
347. "Every mountain and island were moved out of their places":—where recorded?
348. What writer tells where to lay up treasure?
349. What special duty did Solomon urge youth to remember?
350. What does Solomon say is the conclusion of the whole matter?

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."
AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

ONLY ONE TALENT

This is a day of talent developing. Schools have multiplied. Courses of study are being expanded. Educators are making it very plain that only the qualified need hope to receive a post of honor in high school, college or university. However, on being interviewed for a certain position, it is not a matter of the talents you possess, but rather what degree you have been able to earn. It is reasonable to conclude that there must be some talent where high degrees are possessed.

In this little article, the one talent is to be the center of consideration. A recent sermon was built on this theme, reasons being given *why* the man with one talent failed where his brothers succeeded.

The speaker said that the man was afraid of himself and saw only *littleness* there. This fear made him think he could do nothing *worthwhile* with just one talent so he would do *nothing*. He did not even try!

Then he looked about and saw others with two or five talents. Everything was *against* him even *outside* of *himself*. Others were equipped well. With *just one talent* why try at all! The thought was emphasized that if we never do anything until *conditions* are *perfect* we shall *remain idle*.

The one talent man was *afraid* of his *master*—he was without trust. Because he could not bring in as large a return as those having more capital, he was sure he would receive only blame and censure from his master. He overlooked the fact that *amount* was not the uppermost thought with the master but *faithfulness*,—unceasingly keeping at it.

The very *thought* of *failure* seemed to *paralyze* him. It became to him a spectre which was terrible to look upon but in reality did not need to appall him. The story was told of a scarecrow in a field looking menacing in its rakish attire; on closer inspection, a bird was seen perched on the uplifted arm eating a choice strawberry! Surely not a dangerous man,—that scarecrow! So the one talent man made a bugaboo of that which for him was entirely possible,—the full return on his loan. The master would have been glad to have had him succeed. He would have rejoiced in hearty effort, but the man failed to be a "worker together with God". He received only disapproval when he might have received reward. And what he did not use another who had been faithful received.

May not these few thoughts, inspired from a sermon, stimulate even the least of us to use what we have in the way of talents? We are not responsible for our natural abilities,—they are God-given,—but we are responsible for our use of them.

As the missionary society begins its work this fall, may every member do her part, for *every one has at least one talent*,—and be busy about the Master's business. If we are not helpful,—if we "lazy on the job",—we keep ourselves from the "delicious fruits of service and satisfaction".

ANOTHER "THANK YOU" FOR A KERCHIEF

Mrs. Paul Stewart, Y. W. Secretary of Big Spring Presbyterial, sends her words of appreciation for the kerchief York society was awarded:—"The fine work on it is amazing. We surely ought to do something for those girls in Egypt!"

Mrs. W. F. Stevenson of Tilden, Ill., writes her thanks and that of her society "for the lovely kerchief received. Every member of our society is so proud to have one in our midst. Surely some girl did her best for the work is lovely".

NEW YOUNG WOMEN'S SOCIETIES

Quite a few congregations are contemplating new organizations of girls or young women. Literature requested has been forwarded. It is to be hoped that the first waves of enthusiasm may not subside until something is accomplished. It may be necessary to do a little pushing in some places if there is a spirit of fear present. The question is sometimes raised,—"will the new members remain interested"? In missionary work as in other lines of endeavor, you have to go ahead as if no doubt ever entered your mind. In this way confidence is inspired and weak ones are encouraged to proceed. As knowledge of the work is gained, interest is developed. Anyway your present concern is for the beginning and not for the future. How difficult it is for us to keep our thoughts on the present! We are always reaching out to try to discover if the future holds good or ill for us. We are sure to find out soon enough.

If your new organization has not yet been recognized on this page, it is because it is so new or else it has not been reported.

Wheeling Presbyterial, Moundsville, W. Va., McClellan Y. W. M. S.—25 members, President Mrs. C. A. Baumberger, 1407 3rd St., Moundsville, W. Va.

Welcome to this nearly southern organization.

YOUNG WOMEN'S SPECIAL

Are you interested in how regularly or irregularly the Special is paid in? June follows very closely the end of the church year. Part of the June record is presented:—'14, $36; '16, $79; '18, $81; '19, $98; '20, $60; '21, $186; '22, $106; '23, $83; '24, $153; '25, $144; '26, $158; 28, $2; '29, $94.25; '30, $94. These figures show that not many societies plan to lift the Special early in the year.

See some of the July returns:—'14, $81; '19, $214; '20, $215; '21, $260; '22, $298; '24, $183; '25, $244; '26, $388; '28, $196.50; '29, $127.25; '30, $142. Not all societies, however, are idle in the summer months as a comparison of the June and July figures will indicate.

Had you ever thought of this—money coming in early in the year designated for a special object may be materially enlarged by the interest which accrues to its benefit? This is one argument for paying pledges early and not at the latest moment.

This month is one in which most societies are taking things more or less seriously. Since some societies are reviewing the Y. W. Department systematically month by month you will present the thoughts found here to your society. When you recall that the Y. W. societies did not pay in 1930 enough to finance the objects in full, effort will be made in every *alert* organization to avoid a repetition of this in 1931. The way to avert such a condition is for every society to be prompt and faithful in paying its obligations.

For the benefit of new members, may we say that the Y. W. Special is for a special object or objects. Each society is asked to contribute to it at the rate of $1.00 per member or at that average. For the sake of clarity, the several objects are here listed:

The permanent support of the Girls' Middle Boarding School at Pasrur, India; Salaries of the following: Mrs. Ruth L. Walker, Gorei, Abys-

sinia; Miss Mary Coie, Wadi Halfa, Sudan; Mrs. Eva J. Adams, R. N., Jubilee Hospital, Henderson, N. C.; Mrs. Caroline Pollock, Frenchburg, Ky. and Miss Sallie E. Dickey, Corsicana, Texas. Miss Dickey being a presbyterial missionary changes her residence ever so often. At least she is in Texas. Also, she belongs to the Young Women's societies in that they furnish her with a monthly salary.

Does your society remember this work, the Special, at every meeting of your society at the prayer period?

Methods

The very attractive year book of the W. M. S. of the Second Church of Butler, Pa., is in for review. The society is quite large, divided into several groups with captains. The aim seems to be to enlist as far as possible every member in some line of activity. A questionnaire on missions is a feature for one meeting. The General Convention report, following a tureen dinner, was presented in July. One meeting is to be a joint service, the other missionary organizations being guests.

A few of the quotations are: "Who is my neighbor? It is he, who, near or far, has need of me". Do you know how to spell 'joy'? *J* for *Jesus*, *y* for *you* and *nothing* (*o*) *between.*" "Happiness is the echo of the pleasant words we speak to others".

The correspondent is Mrs. John Ferguson, 315 First St., Butler, Pa.

An unusual folder program is that of the Ladies' Aid Society of 1st N. S., Pittsburgh, Pa. It is not a missionary program in the strict sense of the word yet is missionary in spirit. The purpose of the society is "missionary and benevolent". A definite Bible study is conducted at each meeting. Some of the topics are: "The smoking furnace and the burning light", Gen. 15:1-17; "Building the wall", Neh. 2:9-18; and "The rising waters", Ezek. 47:1-9. This society has eleven committees, dealing with devotions, missions, flowers, the Women's Association institutions, sewing, social, etc. Miss Elizabeth Trimble, 904 Publication Building, Pittsburgh, Pa., can give you further detail.

As a Y. W. secretary, you may welcome an idea or two for the next presbyterial meeting. One of our very practical workers, Mrs. James C. Lewis of West Alexander, Pa., has arranged to secure a loan of programs from the collection in the Board rooms, same to be displayed at the presbyterial meeting at a table designated "Y. W. M. S." She hopes to stimulate individuality in program building. She also plans to show the Egyptian kerchiefs earned by the Y. W. societies and presented at the Greensburg Convention. Then the Prayer Cycles which were given to the societies some months ago to use in a very definite way are to be submitted for review and decision as to who is winner in the contest is to be made. For this plan see Methods page in the May number of the Magazine, 1930.

In her own society, Mrs. Lewis has found a plan whereby the pages of the Y. W. Department are sure to be read. At roll call each member is to respond with an item from that department, no repetition being permitted. The members are enthusiastic over the plan.

Here is a way to help a map live. It is adapted from a suggestion given at the missionary conference: For whatever country you wish to study, cut out of white paper the map, making it large enough to be of use. Paste it on a blue or black background, possibly cardboard. On the site of work of the missionary, write her name, writing in as many names as you have stations. Then ask one to tell

the work of her particular missionary until all the names have been covered. In telling the story, try to link up the missionary with some life she has found. As it was expressed, "One who has gone and one who was found".

Instead of making a cutout map, you may wish to draw it in.—It is not a matter of map-making, but rather of getting acquainted with our workers and their work.

Another plan which may appear in Mrs. McKune's pages in her review of the foreign text-book later in the fall is presented here. It may differ widely from her presentation. At least we hope it may be helpful to some society desiring something different for society use.

When you are studying a certain field and a certain set of missionaries, why not construct a "Family Album". Make your book from cardboard or use a real album. Find photographs and scenes in *The Womens Missionary Magazine* and other church periodicals. Get pictures of the missionaries, native converts, institutions; find scenes on summer vacations, furloughs, itinerating, etc. Have one person "describe" the "family" in its different phases or have one to give a talk on the workers and another one on the institutions and still another to give her time to the converts, etc.

If your society is large, and you are fortunate enough to own or can borrow a reflectoscope or a little magic lantern you might show your album better on the screen.

The thought was to keep your album distinctly Egyptian or Abyssinian or American thus not confusing work or workers. In time you would have a series of albums all of which would contain pictures of "our family"!

THE WORLD DAY OF PRAYER

This matter is being mentioned early so that all societies may read about it and plan for it. Last year there was a suggestion made and sent out by letter to presbyterial secretaries that young women's societies might meet in groups, either denominationally or interdenominationally. and observe the day; or they might prefer to have a meeting in each local society; or it might be deemed best to meet with the general group of women. Will you not talk this matter over and plan for what seems wisest.

The date is February 20, 1931. Printed programs may be secured some time before the day. Watch the Literature Department page in *The Womens Missionary Magazine.*

There is a general feeling that as Christians we need to get back to prayer. Individual lives need reviving. The Church itself seems to lack power hence is in imminent need of revival. This World Day of Prayer should appeal to those interested in the Kingdom of God.

RECORD BOOKS FOR LITERATURE SECRETARIES

As we have announced before, we have prepared a Record Book for Literature Secretaries, which we believe will be of value both to the Secretaries and to the Magazine.

In August we sent to each Presbyterial Literature Secretary a supply of these books, sufficient for the societies in her Presbyterial. May we ask that the Presbyterial Secretaries place a book in the hands of each local Literature Secretary and urge its use.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The principal doings of the month of August for the members of the Women's Board and its missionaries were the conventions at New Wilmington, Pa. The first conference met on the 8th and closed on the 16th; the Post Conference lasted from the 16th to the 18th. The Young People's Conference was unusually fine, there being nearly five hundred members enrolled; counting "part-timers", more than six hundred persons were in attendance every day. An encouraging feature was the enrollment of one hundred seventeen boys in Camp Suegin. Surely all this must have an influence on the future of our Church when the young people so faithfully and loyally studied in the Mission Study books and listened to the splendid addresses and the Bible Studies for all those days. The Post Conference was attended solely by missionaries and representatives of the Foreign Board and the Women's Board, the last named having ten members present.

The program prepared by Dr. Anderson was both inspirational and instructive. Much time was given to devotions at the opening and closing of every meeting. "Problems in Egypt" were discussed by Rev. F. D. Henderson; "Problems in India" by Prof. C. A. Stewart; "Problems in the Sudan" by Rev. W. J. Adair; and "Problems in Abyssinia" by Dr. A. W. Pollock. "Problems in the Board of Foreign Missions" were presented by Dr. Mills Taylor, and "Problems in the Women's Board" by one of its members. This took all the time on Saturday morning and afternoon; the evening was given up entirely to worship.

On Sabbath we had a meeting in the morning for prayer and praise during the Sabbath School hour and then attended service in the United Presbyterian Church. The sermon was preached by Rev. F. D. Henderson on the text: "What shall we do?" It was splendid. On Sabbath afternoon the Conference had a meeting for an hour and a half. "The Relation of our Missions to Each Other" was discussed by Dr. J. A. McConnelee; in the evening we considered "The Relation of Our Missions to the Home Church". Monday was entirely taken up by discussion of Plans for Spiritual Quickening, Evangelism, Development of Institutions, Areal Cultivation, and Finances.

Letters from many of the missionaries testify to both the help and comfort these conferences gave them. One writes: "I would not have missed them for anything". We are much in prayer that the seed sown in New Wilmington will bear an abundant harvest through the blessing of the Master.

For September the most important thing for the Women's Board was the sailing of what we call the large party for our different fields. We are happy to be able to report the sending out of fourteen missionaries in this year 1930. They sailed at different times. The first to leave the country was Miss Edna Ward who sailed for India via the Pacific July 21st. Miss Ray Huffman left for the Sudan July 25th; Dr. Reba C. Hunsberger sailed for India August 7th; Miss Una Coie for the Sudan, and Miss Viola Bayne for Abyssinia, August 8th; Miss Helen Walker for Egypt August 9th; Miss E. Roxy Martin, also for Egypt, August 16th. On September 4th the Misses E. Verna Pillow and Ruth M. Parks sailed for Khartum North, Egyptian Sudan. Our missionaries included in the party sailing September 8th were: for India, the Misses Mary Kyle, Laurella Dickson, Eva M. Hewitt, and Marian T. Peterson; for Egypt, the Misses Minnehaha Finney and Lillian McClelland. We regret to report that the serious illness of

Miss Sarah Meloy's father hindered her sailing and that Miss Theresa Brownlee, who was booked to sail for India, has been detained in this country indefinitely because of passport difficulties.

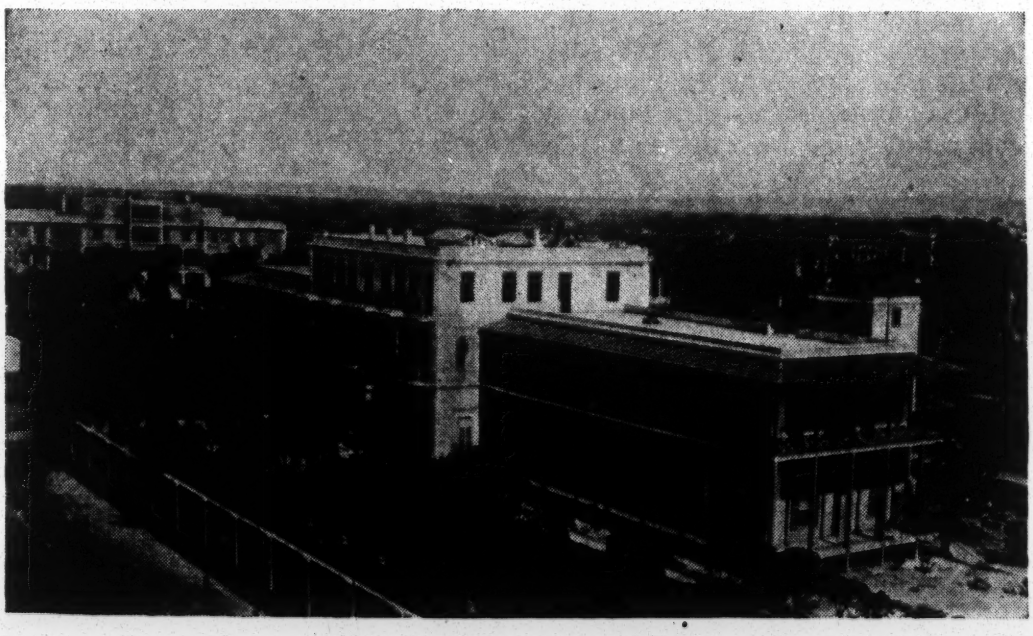
We have had voluminous correspondence this year and hoped it would result in quite a party of new missionaries being sent out. Two were elected whose appointments were afterward cancelled for good and sufficient reasons, but we are happy to report that five new recruits sailed for the field: Miss Helen Walker to Egypt, the Misses Parks and Pillow to the Girls' Boarding School, Khartum North, and the Misses Hewitt and Peterson to India. We ask your prayers for these fourteen who have left the home-land to go as ambassadors of Jesus Christ to far-away fields and especially for the five who go out for the first time that they may have the gift of tongues to learn the difficult languages and an outpouring of the Holy Spirit for service. You can imagine the glad welcome that awaits every one of the fourteen from the overworked and tired representatives on the field.

The following paragraph appeared in a letter received from the Foreign Board office late in August:

"Today we have received a cable from Khartum advising 'Party arrived here after pleasant voyage' and signed 'Huffman'. This cable was sent on August 26th from Khartum and the party included Miss Viola Bayne, Miss Una Coie and Miss Ray Huffman. Mr. Neill R. McGeachy, a short termer to the Sudan, was also in the party".

I am delighted to be able to send a picture of the completed hospital in Tanta, Egypt, received through the courtesy of Dr. Grant. In another number after the Board has taken action we will be able to report details of the necessities in the hospital work. We also hope in the near future to give you a report of the building committee of this hospital. We are so glad that it is completed and yet there is much that ought to be done to make it what it ought to be.

We are still having voluminous correspondence concerning our new Memorial Hospital in Sialkot, India. We hope shortly to tell you the final action on the part of the Mission and the Board concerning this institution. One of two things must be done. The buildings on the present site have



TANTA HOSPITAL AS COMPLETED 1930
Cut furnished from Mrs. George Moore Memorial Fund.

been in service for forty years and are utterly inadequate for the work. They must be torn down and new buildings erected on that site or else we must put up new buildings on a new site. The old site, according to our missionaries and members of the Board who have seen it, is too small. We need acres to have a model hospital, with plenty of air and light.

Our treasurer, Mrs. Hill, has recently received a check for $404.00 as the result of a "shower" from the Beaver Valley Presbyterial. This money was to be used "for Foreign Missions where most needed." As you know, we are busy sending an electric light plant and an X-ray plant to the George Memorial Hospital in Addis Ababa, Abyssinia. The electric light plant, through the generosity of a friend previously reported, is already paid for. As the amount needed for the X-ray plant is still deficient, the Board has decided to use this $404.00 toward the expense of the X-ray plant in the George Memorial Hospital. We are deeply grateful to every person who had any part in this "shower" of the Beaver Valley Presbyterial.

Dr. and Mrs. Pollock have sailed to resume their labor of love in the George Memorial Hospital. We regret to learn that Mrs. Bergsma's health is much affected by the altitude and we are praying and hoping that she may improve so that we may not be compelled to lose the valuable services of Dr. Bergsma and his wife in the George Memorial Hospital.

The health of our missionaries in general is reported as good, for which we are very grateful. We are happy to report that Mr. George B. McClellan, transportation manager of the Foreign Board, is making a fine recovery from a serious operation in an eastern hospital in answer to the prayers of his many friends.

At all the conferences this summer and in the meetings of the Prayer Groups as well as in the daily prayers of the members of the Board, petitions have gone to the Master for an outpouring of the Holy Spirit for service that the work of this autumn and winter which has just been begun in the societies, congregations, and presbyterials may be so blessed that many souls shall be led to confess Jesus Christ as Saviour and Lord; that members of missionary societies may be multiplied; that volunteers for missionary service, especially doctors and nurses, may offer their services to both Boards, and that the Spirit shall descend in such measure upon every member of the Church that the Church year which closes in the spring of 1931 shall be one in which every Board of the Church shall report all obligations met and a cash balance in the treasury. When this is accomplished we shall all be able to look forward to more aggressive work in all our fields both at home and abroad.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

NEW SOCIETY

We are happy to report that a new Junior Society of twenty members has been organized at New Florence, Pa. Mrs. Walter C. Davis, the superintendent, reports much interest.

The Thank-Offering season is again with us. Very special emphasis is laid upon the subject of gratitude at the time of the annual ingathering each year; however, the grace of generosity and the duty of daily acknowledging our gratitude to God and to those about us, needs to be emphasized at all times. Children must early be taught to say "Thank you" for kindnesses shown to them. They also must early be taught their dependence upon God for daily blessings and to express their gratitude to Him

daily. The following paragraphs on "Teaching Children Generosity" were written by Marion Brownsfield, author of "The Courtesy Book", and are taken from "Home Education", issued by the National Kindergarten Association.

"Some children do not have to be taught to be generous. They are as impartial in giving as sunshine itself! But many children are, if not actually stingy, inclined to be selfish. In a family where there are several children, it will often be noticed that either generosity or stinginess is a marked trait in each child.

"The 'only' child is often little to blame if he grows up selfish, for he hasn't the opportunity for sharing that one of several children in a family has, and his parents often unconsciously encourage him to be selfish. But, unfortunately, adults may also teach children blessed with brothers and sisters to be selfish, both by example and by speech. The 'holding on' habit is easy to learn. It grows, and it is hard to break! The mother who hoards, unnecessarily, in her household, the father whose garage is a junk pile from which he won't spare a scrap, or the aunt who can't bear to pick a flower in her garden because 'they look so much prettier growing', all teach children to be the opposite of generous.

"Contrast with these, the mother who encourages Johnnie to collect newspapers in his own home and neighborhood to salvage for charity, or, better still, the parents who from the child's babyhood by suggestion and example make him eager to share his seat, his playthings, his candy, with brother or sister or even the forlorn little child of the laundress playing at the back door. 'Not what ye give, but what ye share'. Children are like putty at the beginning, and those first impulses, educated in the right way, may become the corner stone of generosity.

"When a little girl sees Mother share her 'company' dessert with a neighbor, remember those at Christmas who can't 'exchange gifts', lend her magazines and books, and give willingly to various benevolences instead of spending all her spare change on trifles for herself, the child learns the real joy of generosity. The spiritual doesn't need to be voiced. It will be felt.

"But how carefully must the opposite teaching be avoided. The mother who says, 'Go and borrow that magazine back from Mrs. Brown. She's had it all day; that's long enough! I want it myself this evening', is unaware, doubtless, that she is grafting an unlovely bit from her own character onto the child's! By this act she is likely to impede even the child's material success in life.

"As unselfishness is a fundamental of generosity it can be impressed on children that sharing does not always refer to material things. They can easily understand that to share a friend, to show others a pleasant walk or a beautiful sunset, is often a most delightful kind of generosity. It is worth while to help them to cultivate it".

The above paragraphs do not emphasize the religious side of this subject. Gratitude to God is a most important foundation stone of character. Future usefulness and happiness rest very much upon it. As parents and teachers may we be faithful and earnest in teaching all the children the great importance of being grateful to God and the importance also of expressing that gratitude daily for daily blessings received from Him. The psalmist says,

"Every day will I bless Thee;
And I will praise Thy Name
For ever and ever."

The Thank-Offering Department offers a new little Junior Thank-Offering Box Play that has been adapted from "How The Pieces Helped" by Miss Reba Sanders. The play is interesting and will be easy to present, being in one act. Order copies from the Thank-Offering Department, 904 Publication Building, Pittsburgh, Pa.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

AN INDIAN'S LIFE IN SIMNASHO

By Rev. W. A. Matthews

We were out making some calls yesterday. We were told in one of the homes we visited that the children in the home of Louie LeClaire were quite sick so we went there.

The children that make their home here are Leola and Franklin Suppah, children of Frank and Clara Suppah. Clara passed away last spring after a very brief illness. Poor Clara! Her life seemed to be one continual struggle.

She was quite young—just out of boarding school—when she and Frank were married. Neither of them had an allotment and so had no home of their own. For a while they just lived here and there, with first one and then another Indian family. Then Frank began to farm some land on shares. They were extremely poor. His horses were too small for farming. He had but little farm equipment and what he had was but a makeshift. Five children were born to them one of them dying when but a few days old. Since their mother's death the two older boys, Lincoln and Roosevelt, when not in the boarding school, live with their father's aunt. The other two as we have said are cared for by their mother's cousin, Mrs. LeClaire.

In the fall of 1928 they got some sheep from the government. They cost them $25.00 apiece for ewes and $5.00 apiece for lambs, a total of $1620.00 for 108 head. The government had advanced the purchase price, they to be reimbursed later when a sale is made of Indian timber here.

It is a pitiful story, this story of the sheep. We recall going there one day, to find Clara attempting to cut the bit of wheat they were trying to save for hay for the sheep the following winter. It was a very poor crop but all that ground had to be gone over in order to cut what little grain there was. The children were playing in the shade of a juniper. The reaper had broken and poor Clara, covered with grease and grime, was struggling in the boiling sun with the unequal task. Frank was away in the mountains with the sheep. We recall too seeing Clara many a time herding the sheep on the hills near by while Frank was busy with something else.

One raw day early last spring the care of the sheep had fallen to Clara. She took them as she often had out upon the hills near their home. She wasn't at all well that day but Frank was away and the sheep must be fed. There was no hay left—it had not lasted the winter through—so the sheep must be herded as they grazed the scanty slopes. Along in the forenoon she made a trip to the house two miles or so distant to see the children and warm up a bit. When she returned the sheep had disappeared. Hour after hour she searched, in the canyons, over the hills. The wind was cold and piercing. She was poorly clad. Before the search was ended she was chilled to the bone. Her poor tired body ached; her head throbbed. That night and the next day she was very ill. The second day the doctor was called but before he reached the home death had entered. The unequal struggle for poor Clara was over.

In a few weeks the remnant of that flock of 108 sheep was turned back to the government by Frank. There were 68 sheep left. These were appraised by the government at $3.50 per head. Frank's account was credited with $238.00 for sheep returned and the incident as far as the government was concerned, was closed.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

NEWS NOTES

The National Education Association, familiarly known as "the N. E. A.", at its annual meeting passed a resolution urging all teachers to emphasize the evil effects of alcoholic drinks, thus re-affirming the sentiment of other conventions of this great body of educators that this teaching is most necessary and important. Besides the teaching of the organic effects of alcohol from long and excessive drinking, the newer type of teaching is to take up the modern scientific facts demonstrating the effects of alcohol in moderate or even very small quantities. These effects are to be related to the activities of "the machine age" where it is evident that brains even slightly muddled by alcohol are a menace to life and property besides causing inefficiency, loss of material and time. These scientific facts are to be linked up to another realm, that of human relations. The channels of human relations must be kept free from any influence that will interfere with a normal understanding and a cooperative spirit. As the British Alcohol Investigation Committee pointed out, "relatively small amounts of alcohol may give rise to jealousy, ill-will, impaired judgment and weakened self-control to a degree that may be most disturbing in the home, industrial and social relations, and this may occur without the drinker's associates realizing that for the time being they are dealing with a changed personality". If this training is faithfully given together with the teaching on character-building we shall see a new attitude toward law observance and a checking of the crime wave.

"Let but one generation of American boys and girls be rightly trained in body, mind and spirit, in knowledge and love and unselfishness, and all the knotty problems of our American life, social, economic and political, would be far on the way toward complete solution. Let the training of but one generation be wholly neglected, and our civilization, losing its art, science, literature and religion would be far on the road to primeval savagery." Henry L. Smith, President-Emeritus of Washington-Lee University.

The problem of crime is a problem of character, for bad character and crime are related as cause and effect. Religion is the tap root of character. It alone furnishes the authority, the standard, the motive, the ideal pattern. God's Word should be read in every public school in this land so that the 25,000,000 school children under instruction, many of them who do not hear the Scriptures in their homes, might have these vital teachings built into their consciousness. Each child would then receive 140 lessons each year in Christian morality and idealism for an average of 12 years. Within sixteen years, ten states have enacted laws requiring daily Bible reading in all their schools. Pennsylvania's law, for instance, requires at least ten verses to be read without comment. The Bible is read daily, also, in all the public schools of Boston, New York, Baltimore and many other large cities. Of much greater significance is the more recent introduction of Bible study courses into many high schools and some grade schools. Pray that all states may enact adequate laws for Bible reading in their schools and that these courses for Bible study may be added in many, many more schools.

Colonel Woodcock, the Federal Prohibition Director, in a radio address makes the following plea and statement, "I think the prohibition laws can be successfully enforced against commercial operations. We

propose to make these our objective and not to dissipate our energies in other fields. Without sensation, without beating of drums, we will exert a steady, unrelenting pressure against the outlaw liquor traffic until it is driven from our land or our last drop of energy expended. I ask the support of all citizens. To those who have been making the unlawful traffic possible by affording a market for the contraband, may I suggest and in no sense officiously—for the decision is yours—is the opportunity to obtain a drink of liquor in an unlawful way comparable in importance to you in comparison to the opportunity to contribute to the ideal of a law-abiding nation? To the great mass of American men and women, I say, give us your sympathy and help. After all, who can object to a fair, honest, earnest, and lawful enforcement of a law of the land?"

Commander Evangeline Booth of the Salavation Army has made an endorsement of prohibition all the more authoritive since her knowledge of conditions gathered through the Army's agencies is unequalled—"The whole Salvation Army numbering more than 4,800, having charge of our work in some 1,700 stations, to which are attached tens of thousands of lay workers, and 270 social institutions in this country, are a positive unit in the realization that the policy of prohibition adopted by the people has been an unmixed blessing."

The State of Kansas has had a long and honorable history in its stand for the dry cause and the following facts taken from the *Catholic Advance* are significant—"As a direct result of prohibition, Kansas has $200,000,000 in the banks and $67,000,000 in mortgages in other states, with 38 counties without a poorhouse! Do two and two make four? Kansas has 53 counties without any person in jail, 65 counties without a representative in the state penitentiary, 54 counties, without any insane, 54 without any feeble minded, and 96 counties without any inebriates!"

Senator Morris Sheppard says, "During the period of the past ten years the American people have made more progress in three fundamental phases of human welfare, to wit, savings, life insurance and home building, than in all the 131 years of this republic before the advent of prohibition. So far as the great majority of the American people are concerned, they have traded the smaller liberty to drink intoxicants and to get drunk for the larger liberty to acquire homes, to save against misfortune and old age, and to clothe and nourish their families in decency and comfort."

A dollar bill paid to the Collector of Internal Revenue is spent in the following way—two cents for West Point and Annapolis; five cents for Veterans' hospitals and care, pensions twenty cents, building and upkeep of the navy twenty-five cents, maintenance of the army thirty cents, useful research work two cents, and for all the rest of the governmental services, legislative, judicial, and diplomatic and administrative sixteen cents. What proportion of that dollar is being expended for war, past and present?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

How to Use "A Cloud of Witnesses", 25 cents. Contains four short dramatizations.

India on the March—Cloth, $1.00; paper, 60 cents.

How to Use "India on the March", 25 cents.

Picture Map of India—50 cents.

Map of the World. In cloth, $3.75; paper, $2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

The Treasure Hunt—Paper, 50 cents.

How to Use "The Treasure Hunt", 15 cents.

Everyland Children-Posters—(In colors), 25 cents per set of eight.

Beginners

Pedro and the Bells—25 cents each.

Home—Senior

At Work in the Home Land—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

Junior

The Uplift—Single copies, 50 cents. In quantities of five or more, 45 cents each.

How to Use "The Uplift", 15 cents.

Strips of Tickets for "The Uplift" class, 1 cent each, 10 cents per doz.

Beginners

Missionary Lessons for Youngest Juniors—30 cents each.

Leaflets

Women of the Bible—A new Devotional Service. 2 cents.

People of India. 3 cents.

Purpose and Plan of the W. G. M. S. Send one cent for postage.

Departments of Work, 1930. Free. Postage. 5 cents per doz.

Four Programs on World Friendship (Junior), 15 cents.

Pains and Pellets—(For a Medical Missions Program)—10 cents each.

A Peace Pilgrim—Madam Yajima, 5 cents each.

Mrs. Yamamato—3 cents.

Pageants

No Room, 3 cents.

Voices of the Women, 10 cents.

Jyoti—A Monologue of a Bride of India, 2 cents each.

Three and Thirty Missionary Games, 5 cents each.

Prayer Cycles

We have just a few 1930 Prayer Cycles left. There are still three months of 1930 left in which to use them. If you have not had one this year, get one now and use it the rest of the year. 10 cents each, $1.00 per dozen.

Statistical Report—15 cents each.

MAGAZINE MONTH

Remember that October is Magazine Month. Hundreds of subscriptions expire with this issue. Will every Literature Secretary see that all subscriptions are renewed and new subscriptions secured this month.

Tributes

MISS CYNTHIA E. WILSON

We, the members of Los Angeles Presbyterial, desire to add another tribute of love and appreciation for one of our most loyal members, Miss Cynthia Eleanor Wilson.

One July 5th, 1930—the Sabbath—God in His kind providence called this friend and co-worker to her eternal reward.

Although having had to give up active service in India some years ago, her interest has never abated. She was always faithful to her Lord.

May her sister's heart be comforted and may she realize the presence of Him who "sticketh closer than a brother".

Mrs. W. H. McPeak, Santa Ana,
Mrs. C. E. Hogue, Pasadena.

MRS. R. W. CROTHERS

A tribute of love to the memory of Mrs. R. W. Crothers, from the W. M. S. of the Taylorstown U. P. Church.

Mrs. Crothers was called to her Heavenly home, August 18, 1930. Reared in a Christian home, she carried her training into her own home and spent her four score years in the Master's service. In her passing our society has lost a charter member, who was faithful in attendance, earnest, loyal and efficient—even an inspiration to all present. A woman of prayer and with a rare gift of memory and of sound judgment, who will be missed, not only in the society, but in the church and Sabbath School.

To her family we extend our Christian sympathy, and as her cloak falls upon them, may a double portion of her spirit be theirs also. We deeply mourn her loss, but while we sorrow, we also rejoice, for she dwells with her Father, of Whom it is said, "In Thy presence is fullness of joy, at Thy right hand are pleasures forevermore."

Mrs. W. L. Sawhill,
Mrs. H. B. Fairman,
Mrs. Grace Young.

MRS. ETTA McKEE DUNLAP

A tribute of love, to the memory of Mrs. Etta McKee Dunlap from the Women's Missionary Society of the Neil Avenue United Presbyterian Church, Columbus, Ohio, of which she was an earnest, loyal, efficient member, as long as health permitted, always maintaining a walk and conversation becoming the Gospel, thus winning the affection, respect, and confidence, not only of the entire congregation, but of the community in which she lived. Truly her life was a benediction, the end was calm, hopeful and submissive.

To the bereaved family, at whose fireside now stands the vacant chair, we extend our tenderest sympathy, commending them to our Heavenly Father, "Who doeth all things well".

Mrs. Patton
Mrs. Rogers
Mrs. McClure.

MRS. LIZZIE CRAWFORD

Gone but not forgotten. Mrs. Lizzie Crawford departed this life on March 31st, 1929 on Easter Sabbath, a very good day to enter into Eternal rest. She was a faithful Christian, having been a member of the Mulberry U. P. Church since she was 15 years of age. At the time of her death, she was 50 years, 3 months and 7 days of age.

She was a charter member of the Mulberry W. M. S.

She had been a patient sufferer for 7 years.

She was a devoted wife, a loving mother, ever faithful in the Lord's work, always at his house of worship when able. She is sadly missed by her husband, children and friends; her friends were a goodly number for to know her was to love her.

Cora Nutt,
Louisa Tornedon.

MARGARET REID

Margaret Reid, Treasurer of the Non Nobis Missionary Society, which post she has filled so efficiently for the past several years, has laid down life's burden and passed along life's responsibilities. After a short illness she passed away on July 19th, and tender hands returned her body to the soil of Midland, Michigan, where Margaret had spent her childhood days.

Margaret responded to all of the best relationships of life; was a faithful Christian and a firm friend. Her services have enriched and left their imprint upon the history of our Society.

Therefore: Be it resolved, that the Secretary record this expression of our sorrow and deep loss occasioned by her death, our appreciation of her services rendered as Treasurer of this Society, our gratitude for having had the privilege of her friendship, and our condolence to the family.

Clara B. MacKibbin,
Chairman Resolutions Committee.

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Rev. C. F. Kenneweg, ...Gorei, via, Addis Ababa
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INDIA

Miss Emma Dean Anderson, 1881 ..... Gurdaspur
Miss Helen Artman, 1920 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Campbellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Sargodha
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....
Miss Margaret Fehlman, 1913, ...Lyallpur
Miss Betsy Fleming, 1913 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Eva M. Hewitt, 1930 .....
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....
Miss Olive Laing, 1912, ...Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893, ...Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot
Miss Mary E. Logan, 1891 .....Rawalpindi
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Marian T. Peterson, 1930 .....
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward ,1923 .....
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1919 .....Sangla Hill
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

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Miss Ruth I. Ardrey, 1924 .....
.....826 S. Ogden St., Denver, Colo.
Miss Theresa Brownlee, 1922 .....Zenith, Kansas
Miss Agnes Ballantyne, 1925 .....
.....252 N. Detroit St., Xenia, Ohio
Miss Nancy Hadley, 1924 .....
.....45 Garden St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 .....
.....9 Beall St., Frostburg, Md.
Miss Flora E. Hormel, R. N., 1925
.....Care of P. A. Hormel, Oakdale, Pa.
Miss Florence Jones, R. N., 1920 .....
%Mrs. Edyth J. Amalong, R.D.2, Pitcairn, Pa.
Miss Esther Moyer, 1924 ....R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 .....
.....R. D. 1, Cambridge, N. Y.
Miss Janet E. Nesbitt, 1925 .....Brookline, N. H.
Miss Laura Reynolds, 1924 .....
.....100 Crosby Ave., Kenmore, N. Y.
Miss Rosa T. Wilson, 1886, ...
.....320 Mariposa Street, Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Lucia Dwight, 1919 .....Cairo
Mrs. Sara M. Eby, R. N., 1926 .....Assiut
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Cairo
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Minia
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Lillian McClelland, 1923 .....
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxy Martin, 1901 .....
Miss Dora Mason, 1918 .....Assiut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss Jane C. Smith, 1922 .....Cairo
Miss M. Frances Tait, 1925 .....Tanta
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

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Miss Alice Grimes, 1924 .....Claysville, Pa.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923, R. D. 2,
.....Benzonia, Michigan
Miss Carol McMillan, 1906 .....
.....Care of T.R. Edmonds, Aledo, Ill.
Miss Sara B. Meloy, 1923 .....
.....1577 Wesley Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Miss Elizabeth S. White, 1924 .....
.....241 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth Mary Williamson, 1924 .....
.....31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924, ...Ft. Morgan, Colo.

SUDAN

Miss Una Coie, 1918 .....
Miss Esther Minta Ganter, 1928, Khartum North
Miss Ray Huffman, R. N., 1924 .....
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Khartum North
Miss E. Verna Pillow, 1930 .....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa.
Miss Aulora R. McIntyre, 1919, ...Lenox, Iowa.

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R.N., 1929 Addis Ababa
Miss Viola M. Bayne, 1924 .....
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
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Miss Florence D. White, 1923 .....Addis Ababa

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Capital, Surplus and Undivided Profits Over $3,000,000.00. Total Resources Over $21,000,000.00

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

SNOW CRYSTALS

"Silvery snowflakes sifting down,
Upon a wintry day,
Like little baby butterflies
Or snowy sprites at play.
Let poets sing of summertime,
Of apple bloom and rose,
But something in my secret soul
Starts singing when it snows."

"Of all the displays of fathomless skill with which the Divine Artificer subdues to awe the son of man what can equal the snow crystal?—Dr. E. J. Pace.

Did you ever catch a snow flake on your sleeve and notice the little crystals of which it is composed? Crystals of melting beauty and endless variety, each tiny edge chiseled with the most exquisite care and finished with the most delicate feathering. So many are the kinds that the ingenuity of any but a divine artist could never have devised the endless designs.—Pulpit Illustrator.

One who has photographed more than ten thousand specimens declares that he has yet to find two snow flakes exactly alike. And yet all, though of great variety of patterns, are always arranged in a perfectly balanced symmetry of a six-pointed star or a hexagon. Each crystal is a distinct creation of God, possessing an individuality all it's own.—Dr. E. J. Pace

A magical wonder worker of beauty is the snow. It is itself the ideal of the beautiful. No wonder that, as the Psalmist gazed upon Palestine's hills covered with their mantle of spotless purity, he should cry, "Wash me and I shall be whiter than snow."—Selected.

A distinguished scientist has announced the fact that the new-fallen snow is crowded with impurities. By analysis he found in it twenty-two different varieties of foreign matter, some of them dangerous to life. Then the wind bears dust that defiles the white mantle. "Can sullied snow grow white, through the short day and long, long night?" No! But man can be cleansed from all sin and made whiter than the snow when washed in the blood of the Lamb.—Glad Tidings.

"Whiter than snow". Such a whiteness it is that God's washing, works upon us, makes within us; for no snow is so white in the eyes of men as a soul cleansed from sin is in the sight of God.—Sir Richard Baxter.

None but Thyself can whiten me, but Thou canst in grace outdo nature itself in it's purest state. Snow soon gathers smoke and dust, it melts and disappears; Thou can'st give me an enduring purity.—Spurgeon.

"Lord, I am clouded like the air,
And withered like the flower and sod;
O! spread o'er all my sins and care,
Like snow, the perfect peace of God".

"We may see in the beauty of the snow, God's mercy. It transforms the most unsightly and repulsive things into objects of beauty".

It is pleasant to think, just under the snow,
That stretches so bleak and blank and cold,
Are beauty and warmth that we cannot know—
Green fields and leaves and blossoms of gold.—T. Hempstead.

The snow is a messenger of love from heaven, bearing glad tidings of great joy. Hope for the future comes down in every tiny snow-flake. The spring sun will mount higher and higher in the heavens; the sweet snow will sink down into the arms of the violets; and, at the word of the Lord, the earth shall come up once more, as a bride adorned for her husband.—Gail Hamilton.

We speak of the snow as the image of death. It may be that; but it hides the everlasting life always under its robe,—the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and we shall be, not unclothed, but clothed upon, and mortality shall be swallowed up of life.—Robt. Collyer.

May it be that during the winter we shall look upon the snow with something of veneration because of the revelations of God it brings to us. And as we enjoy all its beauties and wonders may we be reminded of Him, Who saith to the snow "Be thou on the earth" and Who giveth His "Snow like wool".

"Lord of Sunlight,
Lord of Starlight,
Lord of Seasons;
Teach me to know
How best to love Thee,
How best to serve Thee,
Mid Summer's flowers
Or Winter's snow."

—Mrs. Mary Porter Kyle.

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MARIAN T. PETERSON
India

HELEN MAY WALKER
Egypt

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Khartoum North, The Sudan

RUTH M. PARKS
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NEW MISSIONARIES WHO SAILED FOR THEIR FIELDS DURING AUGUST AND SEPTEMBER, 1930.

Cuts furnished from Mrs. George Moore Memorial Fund.